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CHRISTIAN COURIER

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53rd Year of Publication

Who will help the forgotten children of Iraq?

Walfried E. Goossen

HAMILTON, Ont. — On March 22, Dr. Larry Willms of Hamilton, Ont., and three American evangelical laypersons drove across 700 miles of desert from Amman Jordan to Baghdad.

Their mission was to deliver \$100,000 worth of medicine to children's hospitals which were drastically short of supplies because of trade sanctions.

They were surprised by the warm reception they received, even though their delegation included Americans. They also stood aghast at the poverty they found.

Hunger and disease

"Iraq has been reduced to a third world economy. Disease, hunger, unemployment and social breakdown are the gifts from the free world to Iraq," says Willms.

Iraqi Minister of Health Dr. Omeed Midhat Mubarik told Willms and his colleagues that 540 children died per month before the war. Currently 5,000 to 6,500 children die each month — from curable diseases — be-



Mothers care for their children in an Iraqi hospital.

cause of the embargo which has made medicine and food scarce.

"The kids know they are dying, and they ask me why I cannot do more for them," Dr. Yaser Raouf al-Amin of Saddam Children's Hospital in Baghdad

told Willms.

For people over five years old the death rate escalated to 8,500 a month from 1,600. In all, over a million civilians have died since the trade sanctions were enforced.

Fifty fortunate ones

The mission of mercy was a co-operative effort of the Mennonite Central Committee (which also has several on-going projects in Iraq) and the Jubilee Partners, an ecumenical peace

community from Comer, Georgia.

Fifty children suffering from leukemia have been chosen to undergo treatment, which can last two years. There are not enough funds available to do more.

Concern for "the children of Iraq, their innocence, their bright energy, their struggle for survival and how people who care deeply about them can work in this present social and political nihilism was the central inspiration for our trip," says Willms.

Medicine is not all Willms' group brought. They also brought letters, translated into Arabic, which were distributed to both adults and children.

Willms does not see Saddam Hussein as a victim of American oppression. But he is astonished at how North American and European press bias and U.S. government propaganda has distorted much about this conflict. Iraq's weapons build-up was supported and its human rights abuses minimized during the 1980s when it was a U.S. ally.

See VISITING page 18...

Christian colleges maintain lifestyle standards

Practice of homosexuality not allowed

Alan Doerksen

ANCASTER, Ont. — The Kings University College in Edmonton has been under the spotlight recently because of a Supreme Court ruling which ordered the Alberta government to bring gays and lesbians under the protection of human rights legislation. In 1991, The King's fired Delwin Vriend from his lab instructor's job because he is a practising gay. But despite the court ruling, officials at The King's say the college can continue its hiring and firing practices, which, among other things, prevent homosexuals from teaching.

Other Christian colleges in Canada and the U.S. also have hiring practices which require professors and other staff to agree to a statement of faith or conduct, but not all of these deal explicitly with homosexuality.

Officials at The King's said recently they have the right to continue employing individuals who share the college's religious

values. That freedom, they say, is enshrined in the Canadian Charter of Rights and Freedoms and the Alberta Human Rights, Citizenship and Multiculturalism Act.

Even June Ross, a University of Alberta professor of constitutional law and a lawyer who has worked on Vriend's behalf, says the Alberta Human Rights Act allows discrimination if it is interpreted as reasonable and

See COLLEGES page 2...



The King's University College campus in Edmonton.

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News

Colleges not worried about legal fallout of Vriend case

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justifiable. The King's and other religious institutions could argue their religious orientation is a justifiable reason to prevent homosexuals from teaching, says Ross.

Alberta premier Ralph Klein



Dr. Harro Van Brummelen

has said that he intends to respect the Supreme Court's ruling. His government is currently considering the implications of the Supreme Court decision to rewrite Alberta's Human Rights Act to include sexual orientation as something that may not be discriminated against in employment, housing and public services.

Redeemer prohibits homosexual practice

Redeemer College in Ancaster, Ont., has a "Life and Conduct Policy" and a "Sexual and Gender Harassment Policy" which employees must sign before they are employed.

The Life and Conduct Policy states: "Certain actions are expressly prohibited in Scripture and are, therefore, wrong. Christians should avoid those actions which are called sinful in Scripture.... While recognizing that all Christians are in the process of growth toward maturity in Christ, the Redeemer College community finds certain practices, and the promotion of such, unacceptable for its members.

"Members may, on occasion, fall into these practices as unfortunate exceptions to their normal way of life. However, unrepentant or persistent sinful behavior constitutes grounds for dismissal of students, staff, faculty, and administration from Redeemer College."

Homosexual practice is identified as one such practice, as are sexual exploitation, pornography and racial prejudice, explains Mark Van Beveren, Redeemer's director of community and media relations.

"In terms of standards of conduct, homosexual acts are cited

as being unacceptable," he says.

Redeemer's sexual harassment policy also makes this reference to homosexual behavior: "Sexual/gender harassment is perceived to most commonly occur in the form of behavior by men towards women. However, sexual/gender harassment can also occur between men, between women or as behavior by women towards men."

Van Beveren asserts that Redeemer's policies are consistent with the Ontario Human Rights Code. The college's policies on homosexuality are also consistent with the Christian Reformed Church's 1973 policy on homosexuality, he adds.

Currently, gay rights is not a topic of much discussion at Redeemer, says Van Beveren. He is also unaware of any problems with staff related to homosexual issues in recent years.

Trinity Western's stance

Two years ago, Trinity Western University (TWU), a Christian university based in Langley, B.C., drew criticism for its stand against homosexual behavior. In June 1996, TWU was forbidden to operate the final year of its elementary teacher education program by the British Columbia College of Teachers (BCCT), partly because of the university's community standards.

TWU has a lifestyle clause BCCT objected to which states that students need to agree not to participate in homosexual behavior while attending TWU. Other behavioral guidelines such as those pertaining to substance abuse and extramarital sex were not raised as matters of concern.

Dr. Harro Van Brummelen, TWU's assistant dean for social sciences and education, responded to BCCT's criticisms at that time by arguing that students voluntarily choose to attend TWU and are asked to commit themselves to standards of behavior that reflect a Christian lifestyle while enrolled at TWU. The B.C. Human Rights Act allows religiously-based educational institutions to uphold such standards, he asserted.

In response to BCCT's action, TWU requested a judicial review of the decision by the Supreme Court of B.C. "The judge made a ruling in our favor, but it has been appealed to the B.C. Supreme Court of Appeal," explains Van Brummelen. After that, the case may go to

Canada's Supreme Court.

Van Brummelen believes the Supreme Court's decision on the Vriend case will have no effect on TWU "from a legal view. The case was not against The King's College but against the Alberta government," he notes. But he observes, "The Vriend decision does give a signal from the Supreme Court on how they view homosexual issues."

TWU has a list of core values and community standards to

which all students, staff and faculty need to agree to before joining the university community. One section asks faculty and staff to "refrain from practices which are biblically condemned. These would include such matters as drunkenness... all forms of harassment... and sexual sins including immorality, the viewing of pornography, premarital and extramarital sex, common-law relationships and homosexual behavior." The list

includes biblical references to support each proscription.

Vancouver's Regent College has a statement of faith which faculty, but not students, are required to sign before coming to the college, says public relations spokesperson Dal Schindell. "Regent does not support the idea of a practicing homosexual lifestyle," he explains. Gay rights issues are not a 'hot topic' at the college, Schindell adds.

Dordt, Calvin set lifestyle standards differently

Alan Doerksen

SIOUX CENTER, Iowa/GRAND RAPIDS, Mich. — Like many Canadian Christian colleges and universities, Dordt College and Calvin College and Theological Seminary each have standards of faith and conduct to which students and staff must agree. But Dordt has policies which refer explicitly to homosexuality whereas Calvin does not.

Dordt College, in Sioux Center, Iowa, has a statement of sexual standards regarding Christian lifestyle at the college which was drawn up a few years ago in response to the Delwin Vriend case in Alberta, says James De Young, a public relations spokesperson for Dordt. The Vriend case made it necessary for institutions such as Dordt to have more explicit rules about lifestyle and conduct, he says.

Specific prohibitions

Dordt's statement of sexual standards includes:

"Dordt believes, based on its interpretation of the Bible, that the only appropriate and permissible context in which sexual intimacy may be expressed as overt sexual interaction is in the marriage partnership of a man and a woman."

"The college expects all students, faculty and staff to live in accord with this understanding of sexual interaction as long as they are members of the college community.... Dordt may determine that as a result of any extramarital sexual activity, sexual activity with someone of the same gender or with someone other than one's spouse, an individual shall be dismissed from the college."

The policy states about homosexuality: "Dordt specifically holds as unacceptable sexual relations with someone of the same gender. Dordt also

prohibits promoting or advocating such activity."

The policy also includes specific instructions forbidding sexual harassment in various forms.

At both the federal and state level in Iowa, there are human rights codes which deal with hiring practices and other issues. But De Young asserts, "There are exceptions to those codes for religious organizations."

Dordt is allowed to set standards on sexual issues, but De Young clarifies, "We cannot exercise any bias on the basis of age, race or gender. Diversity issues are taken into account by the college."

Both teaching and non-teaching staff at Dordt need to follow the same standards, which include the requirement that each staff member should be a professing Christian and a member of a Christian Reformed Church, says De Young.

He is not aware of any controversies in recent years at Dordt regarding homosexuals on staff, or extra-marital affairs. But he adds that a group of students and alumni at Calvin College, in Grand Rapids, Mich., have been trying to form an alumni group for gays.

Unwritten rules

Carol Tootjes, of Calvin College and Theological Seminary's human resources department, confirms that a group called the Gay And Lesbian Alumni (GALA) has asked the college for permission to open a chapter but has not received permission for this. Aside from that, the issue of homosexuality has not been getting much attention at Calvin recently, she says.

However, last year CC reported on a visiting professor from the Netherlands, Jan Veenhof, who was dismissed by the seminary because of his views on homosexuality.

Phil de Haan, public relations spokesperson for Calvin, says there has not been much discussion of the Vriend case at the college or seminary. "It's pretty far removed from Michigan. If it were in Ontario, it would be more significant," he believes.

Like Dordt, Calvin College and Seminary can set their own moral standards for staff and students, but state and federal standards need to be followed regarding discrimination based on gender or race, de Haan confirms.

Calvin does not have a statement of sexual conduct like Dordt's, but has a mission statement to which staff must agree and an additional "form of subscription" which faculty must sign.

The mission statement does not address specific moral issues, but asks for a commitment to statements such as the following:

"We profess the authority of Scripture and the witness of the ecumenical creeds. We affirm the confessions and respect the rich traditions of Reformed believers worldwide and, in particular, those of the Christian Reformed Church."

The form of subscription is not only for faculty, but for ministers and elders of the Christian Reformed Church, and asks for commitments to the *Belgic Confession*, the *Heidelberg Catechism* and the *Canons of Dort*. It makes no reference to moral or lifestyle issues such as homosexuality.

However, because of Calvin College and Seminary's affiliation with the Christian Reformed Church, they adhere to the 1973 CRC synodical report on homosexuality as a standard. That report called for compassionate ministry to homosexuals but says homosexual relationships are sinful and not what God intended.

News

Anglican essentials include fidelity to Scripture

Jack and Martini Van Megelen

TORONTO — In spite of a nasty spring snowstorm which descended on southern Ontario the last week of March, some 150 people attended the National Essentials Day conference at St. Paul's in Toronto. It was one of 13 conferences held the same day from Nova Scotia to British Columbia, and a follow-up of the 1994 conference on Anglican Essentials held in Montreal. This time the conferences were held regionally to allow more people to attend.

The Right Reverend Anthony Burton, Bishop of Saskatchewan, was the keynote speaker. His address entitled "Confidence in the Truth of the Christian Faith" offered a succinct, insightful and scholarly critique of what the church of Christ is up against in a culture that is enamored by postmodernism.

The great light

After lunch, Rev. Duke Vipperman, associate rector of Little Trinity Anglican Church in Toronto, offered one of five sessions entitled "Mansions of the Father — a Response to Bishop Ingham's Pluralism." This session was a critique of Ingham's book *Mansions of the Spirit*.

Vipperman describes the book as presenting a mystical vision which sees beyond Christianity towards a greater light. According to the author, Canada could embody this vision because we already have so many cultures and faiths present.

All world faiths have their uniqueness in their own exoteric (open to all) way, but above that is an esoteric (closed to all) sphere which provides a viewpoint that transcends any one of them, says Ingham. In this transcendent unity lies the real meaning of all religion, namely that they all converge in a pinnacle of the absolute.

Unique gospel

"Once you see the issues from this elevated level, you have joined those who really know what's up." Vipperman called this a kind of Gnostic elitism. Out of their own exoteric sphere the mystics can see the esoteric viewpoint, which is a transcendent unity that exists above all religions. Each religion has its own traditions and structure, which is okay and which you cannot mix up, but we should have openness among all these faiths.

Among Vipperman's criticisms were that the mystics don't agree among themselves and that, obviously, Bishop Ingham is not grounded in Scripture.

He concluded by stating that evangelical Anglicans wish to maintain a position which adheres to the uniqueness of salvation in Jesus Christ. He suggested that to study Bishop Ingham's book it would be helpful to use J.I. Packer's response published in book form by Regent.

Another workshop was called "Homosexuality: Questionable

ramifications to the right of a religious organization to require their employees to adhere to moral standards based on the organization's religious beliefs.

Delwin Vriend worked as a laboratory co-ordinator at The King's University College, Edmonton, an institution which was begun by and still receives support from Christian Reformed people. Vriend was asked to resign by The King's after he acknowledged that he was living a homosexual lifestyle.

Vriend appealed his firing to the Alberta Human Rights Commission, then to the Queen's Bench, the Alberta Court of Appeal and finally to the Supreme Court of Canada, which has now ruled in his favor.



The Right Reverend Anthony Burton, Bishop of Saskatchewan

Parallels." This was a presentation by "Fidelity," a group of Anglican leaders who wish to promote a view on sexuality different from that of a group in the church called "Integrity."

The Rev. Dean Mercer, president of Fidelity, introduced the mission of the group and reviewed its history. Rev. Catherine Sider-Hamilton addressed the group by discussing the "analogy" arguments used by pro-gay groups to defend

their demand for acceptance of practicing gays into the offices of the church. She outlined three analogies that have been used. One is the acceptance of women; the second, the acceptance of slaves; and the third, the acceptance of divorce and remarriage.

Mercer's view was that the first and second arguments are distinctly different from the third, which accepts things that have been broken but are not normative. We don't hope to get divorced and remarried, she said. How is a failed marriage an analogy for the claims of the gay community?

Mercer focused mainly on the first two analogies — women and slaves. She outlined biblical texts that have been used to defend their cause, but showed that both women and slaves are just as often or more often placed in a positive light as in a negative light. This is never true for homosexual activity. The ultimate outcome has been that both women and slaves have been set free.

Marriage is an analogy for

both creation and redemption. In creation God created male and female and saw that they were good. Also it is this very union of a man and a woman that God used to continue his creative act in the procreation of the human race.

Abstinence only option

In the redemption story, marriage is used to describe the union of the Lamb with the Church. Marriage is God's gift; all sexual relations outside marriage are condemned, because then God's image in us is tarnished by abuse. Abstinence is the only option outside marriage.

The discussion which followed reflected on the need to remain faithful to the Scriptures and to avoid using our own experience or feelings as guiding lights. Mention was made of the extremely high incidence of death due to AIDS even among "monogamous" homosexuals.

(See excerpts from Bishop Burton's address on p. 9.)

Intervention failed in Vriend case

OTTAWA (EFC) — The Evangelical Fellowship of Canada (EFC) and Focus on the Family Canada were among 11 interveners at the Supreme Court of Canada in the Vriend case. They argued that the court must respect the elected legislature's decision not to include "sexual orientation" in provincial human rights legislation.

The court decided, however, that the province of Alberta's failure to add "sexual orientation" to the province's human rights legislation (The Individual's Rights Protection Act, now known as the Human Rights, Citizenship and Multiculturalism Act) was unconstitutional.

EFC and Focus also argued that there could be serious

FROM COAST TO COAST

Back to God Hour: English Radio:

BRITISH COLUMBIA

Duncan - CKAY	10:00am	1500	6:30am	630
Burns Lake-CFLD	9:15am	1400	9:30am	640
Kitimat-CKTK	8:30am	1230	8:30am	1460
Osoyoos-CJOR	8:00am	1490	7:30am	820
Penticton-CKOR	8:00am	800	7:00am	580
Port Alberni-CJAV	7:00pm	1240	7:30am	100.7
Prince George-CIRX	7:00am	94.3	9:30am	88.5
Princeton-CHOR	8:00am	1400	8:00am	1350
Smithers-CFBV	9:15am	1230	10:30am	560
Summerland-CHOR	8:00am	1450	10:00am	96.7
Vernon-CJIB	9:30pm	940	7:30am	1070

QUEBEC

Montreal - CJAC	7:30am	600
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ALBERTA

Brooks-CIBQ	8:00am	1340
Ft. McMurray-CJOK	8:30am	1230
High River-CHRB	6:30pm	1280
Edmonton - CKER	11:00pm	101.9

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	1190

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

ONTARIO

Atikokan-CFAK	9:30am	1240
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NEW BRUNSWICK

Saint John-CHSJ	9:30am	700
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PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630
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NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450
Sydney-CJCB	8:00 am	1270

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THE BACK TO GOD HOUR

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Editorial

The popular notion of a progressive libertarian Jesus

The Supreme Court has spoken — Alberta must add a sexual orientation clause to its Individual Human Rights Protection Act.

Some Christians lament this development, seeing it as the fine point of the wedge that will introduce adoption by same-sex couples. They fear it will interfere with the right of organizations such as Christian schools and churches to maintain confessional integrity in their ranks and deny employment to those who practise a forbidden lifestyle.

Other Christians hail this ruling as a triumph for equality and freedom. They strongly believe that any discrimination against homosexual persons should be criminalized.

We may assume that all these Christians base their reaction on a desire to be Christlike, also in their attitude towards public policy. Without going into the actual debate on whether or not a court should order a provincial legislature to read sexual orientation into a section of a human rights code, this editorial examines an appeal to Jesus by many both inside and outside the church as they place a great emphasis on individual rights while jeopardizing group rights and respect for long-held moral codes.

Deciding how one can be Christlike in the last decade of the 20th century is not always easy,

especially when the mind of Christ is turned into a psychological pose.

Open-minded Jesus

When Christ moved about in his society, he often had to deal with the antagonism of a legalistic group of religious leaders. The powers and principalities that fiercely opposed him could humorously and anachronistically be labeled as mostly "right-wing." In such a setting, Jesus' "counter-cultural stance" easily comes off as liberal and open-minded.

When the Pharisees lay a heavy trip on the disciples regarding the observance of the Sabbath, Jesus says that we human beings are lords of the Sabbath. How liberating! When these same leaders complain about the fact that he eats and associates with sinners, Jesus tells them that he came to heal the sick, not the so-called healthy people. How refreshing!

While the religious leaders love the important seats at banquets and love to collect wealth, Jesus teaches that the poor in spirit and the meek are blessed and that earthly possessions are more of a hindrance than a help. How open-minded!

From all this we may today conclude that in order for us to be Christlike, we have to fight conservative, establishmentarian thinking and be as open-minded and liberal as we can possibly be. Psychologically, that makes sense. We want to play the same enlightening role that Jesus played in his society.

Appeal to Jesus' authority

Thus it should come as no surprise that a group of gay rights activists stormed the pulpit in England's Canterbury Cathedral on Easter Sunday as Archbishop Carey was delivering his Easter message.

The leader of the group accused the Archbishop of "proclaiming himself a greater authority than Jesus." He was referring to the Archbishop's consistent position that the Church should confine itself to two options — marriage and celibacy, and to his latest opposition to lowering the age of consent from 18 to 16 regarding sexual relations for homosexual persons (the age of consent for heterosexual persons is 16 in England). According to one of the protesters, the archbishop's "opposition to gay civil rights is a perversion of Christ's gospel of love and compassion."

What is of interest to this story is the fact that the gay activists assume that Jesus supports the gay lifestyle because of his love and compassion. Anyone who opposes this lifestyle proclaims him- or herself a greater moral authority than Jesus. One wonders how much study of Scripture has gone into this pronouncement. The assumption of what Jesus would do and say is probably guided by the psychological stance of Christ versus the Pharisees.

So we may be tempted to join the chorus of those who plead for acceptance of the homosexual lifestyle. We may sympathize with those who ask for the woman's choice in abortion and for removing the cruel laws that hinder the application of euthanasia. We may be against the death penalty and in favor of relaxed divorce laws.

All this we may want to do because we sense that in order for us to be Christlike we have to come across in our times the way Jesus did in his times. We have to proclaim the freedom of the human will. We must be seen to be tolerant, open-minded, accepting and caring. We must focus on egalitarianism and on rights.

No free sex

Without realizing it, we may fall into the same trap many of our contemporaries fall into when they re-interpret Jesus or take him out of context. First of all, to say that Jesus always takes the "liberal" side of things is misleading. There are times when Jesus applies the law of God with greater force than did his contemporaries.

Consider his view of divorce, which is much more restrictive than that of the Pharisees. The Pharisees said as long the man writes a bill of divorce he can get out of marriage. Jesus said, "Anyone who divorces his wife except for marital unfaithfulness, causes her to commit adultery, and anyone who marries a woman so divorced commits adultery."

The Jewish leaders frowned upon adultery, but Jesus went past the observable act and said, "Anyone who looks at a woman lustfully has already committed adultery." As for those who think that an emphasis on "law" is contrary to the teachings on grace, Jesus reminds us that "anyone who breaks one of the least of these commandments and teaches others to do the same, will be called least in the kingdom of heaven."

Dare anyone of us proclaim ourselves to be a greater moral authority than Jesus here?

A different battle

But a second consideration in comparing ourselves to Jesus must take into account that we live in a different society governed by a different time spirit. Most of the time we do not face legalism and conservatism when we stand over against our culture. The leading trends in our society are towards a loosening of moral restrictions, a disregard of the law of God (God's law in some religious circles has taken on a negative meaning, as if it were opposed to grace and love).

Not that conservatism and traditionalism does not continue to plague us in certain corners of the church. But our societal struggle is becoming more and more a struggle against the spirit of New Age, against post-modern relativism, against the new morality of a secular society. Because of this we must expect to have to fight a battle against forces that seek to "liberate" society from the "restrictive" influence of a Christian mindset. In that battle, we must expect to be labeled conservative by those who call for the freeing up of morality and for the acceptance of alternative lifestyles which historic Christianity has consistently condemned.

But in the end, we cannot base our positions on a vague "gut" notion of what Jesus would say or do. Jesus knew how to combine compassion with respect for the laws of God. "Has no one condemned you? Then neither will I. Go and sin no more."

May we echo that authority.

BW

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 • provide contact for the Christian community.

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Letters

The foolishness of a pill for every ill

In response to Alan Doerkson's front-page story entitled "Attention Deficit Disorder: Common for Elementary Students" (CC April 3) — Got a difficult child or one who challenges a caregiver's or teacher's skills? Maybe there is a label for him or her. There is a checklist which describes a lot of kids. Get the label, get the drugs and maybe some behavioral therapy.

Since ADD or ADHD is a difficult diagnosis, we can assume a higher than normal percentage of mis-diagnosis and drugging of children. I understand that ritalin is a very popular drug amongst teens to get a buzz from, and is a growing problem. I don't wonder where they get it from.

Health is an inside job

It is well documented in the popular and medical literature that better health through medicinally altered chemistry doesn't work. It does work well for emergencies and the short term amelioration of symptoms. Fortunately for us all and especially for our children public awareness is rapidly turning against the foolishness of a pill for every ill and turning to the truth that health is an inside job

best supported by proper nutrition, rest, exercise and a loving attitude of gratitude.

With respect to health being an inside job, consider that the power that made the body can heal the body if it is allowed to express itself without interference (ask a chiropractor to explain vertebral subluxation to you).

The drug habit

Who thinks that we will win the war on drugs following our present course? If we as children get a cold, the people who love and care for us the most give us drugs to make us feel better. If we get sick enough to go to the doctor, the people who love and care about us the most give us drugs again to help us feel better. This pattern repeats itself many times over. When the child is a teenager and another kid says here take this it will make you feel better, they too often do.

We all want to raise healthy, drug-free families. Drugs for health or better performance represents a huge contradiction.

The human experience is rich and varied. Trials strengthen us (including trials to our immune systems) as does right living with a body that can receive and

give correct information from the brain without interference.

We all know what happened to Kurt Cobain. Reportedly his first drug was ritalin. I wonder what would have

become of Albert Einstein had he lived in our age.

Steve Viljakainen D.C.
Berkeley, Ontario

Tricky mirror, tricky slur

I would like to applaud Bert Witvoet for his translation of the Dutch poem "De Spiegel." It was a humorous reminder to all CC readers to reflect on the fact that things are not always what they seem, and all of us should be extremely cautious about passing judgment on others, or making quantum leaps to conclusions about them.

Mirrors are, of course, quite capable of starting fires which can burn indiscriminately.

I was really disappointed, however, with the gender slur in the last line of the poem. This is street language and not fitting to be used by anyone in reference to any woman. By using such language, the writer both demeans himself and perpetuates the male myth of good and bad women.

I would argue that Jesus would never have used such insulting and depersonalizing language, and it would be best for both genders to follow his example in the way in which we talk about each other. If "God don't make junk," I don't believe we have the right to put any person on the curb, even in humor.

Arien Vlaar
St. Catharines, Ont.

CC report helped Classis Alberta

On behalf of the Cuba Connection Committee of Classis Alberta North, I want to express our thanks for the excellent coverage of our February trip to Cuba (CC, April 3). Three stories: two on the trip itself and one on the CRC letter to president Clinton pleading for an end to the U.S. trade embargo. I couldn't have asked for more! Thank you, for you have made our committee work easier when we make our formal report to classis in October.

I found only a minor error which in no way detracts from the overall impact. The

spelling of the church's name is the "Iglesia Cristiana Reformada en Cuba." There is no "h" in the Spanish word for "Christian."

In the next several months, committee members hope to visit all of the churches in classis and present a slide show and talk about the trip and what we found out, so that our church members can be brought "on board" and the classis itself may be informed before October when classis meets.

Lloyd Burghart
Rimbey, Alta.

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No everlasting punishment in hell?

Upon reading the letter to the editor entitled "The joy of watching hell from heaven," (March 20), I asked myself: Why are we so often tempted to change the Bible, instead of taking the Lord at his Word. By changing it, we are making our own bible and make ourselves its god.

In Jude 7 we read that the people of Sodom and Gomorrah serve "as an example of those who suffer the punishment of eternal fire." In Matthew 25:41 Jesus says that the unrighteous will depart "into the eternal fire prepared for the devil and his angels." If we deny those texts, we make God out to be a liar.

In Hebrews 12:28-29 we are given the right attitude to these passages: "Therefore let us be grateful for receiving a Kingdom that cannot be shaken, and thus let us offer to God acceptable worship, with reverence and awe; for our God is a consuming fire." This text makes it clear: we don't need to worry that the Lord might change his mind on what he once has said.

The Lord did give us a will and he wants all to be saved. But those that do reject him will end up in hell. The Bible is very clear on that.

Peter Hoogendam
St. Catharines, Ont.

Advice/Opinion

Harassment in Christian workplaces

Dear Peter & Marja:

I am happy to hear that you are addressing the issue of harassment in the workplace.

I was also harassed/abused by a supervisor in a Christian organization. Fellow employees (and other members of this community) mentioned that this has been (and still is) a common practice of this supervisor when the person feels that an employee is not the type wanted in his/her department.

This supervisor told me regularly that I did a good job and made good decisions in my department. However, my supervisor felt he/she was "losing control" of this department. My supervisor lied about my actions regularly when he/she met with the administration of the organization. There were many other instances of unethical behavior and actions that would not have been tolerated if there had been a union.

The supervisor has remained at the organization and I have resigned from my position. The organization is based on a Christian philosophy but is not averse to a supervisor using intimidation, control and slander in a department.

Why is such a person continually given free reign to hurt people when the administration and the governing board is aware of his/her practices and reputation?

What is the responsibility of all of the people who are aware of the abuse? I struggle daily with these questions.

Still Hurting**Dear Still Hurting:**

We empathize with your dilemma. When the kind of injustice you've felt occurs in the secular world, it's one thing, but when a boss can get away with such things in a Christian organization and no one seems to have the courage to stop it, it seems as if there is no justice especially where there should be. Even Christian organizations will have their share of rotten apples, and even among leaders.

The higher the rank of the offending person, the harder it is to remove such a person and to prove that he/she deserves to be fired. A supervisor can sometimes easily cover his/her tracks. In addition, organizations have to be concerned about legal ramifications. Will they be sued if they let some one go, no matter how justified they feel they are? They have to follow due process very carefully.

Keep in mind also that the board of a non-profit organization is often filled with well-meaning, charitable people. These boards are often led by a few who really know what's going on. The rest often don't have the facts at their disposal and may not know what goes on in an organization on a day-to-day basis.

A confusion between the personal and the professional is also not uncommon among such boards and their employees. A

supervisor may have many friends on that board or may be better known than the employee.

You say that the organization you worked for is based on a Christian philosophy, "but is not averse to a supervisor using intimidation, control and slander in a department." From our experience slander is not something organizations as a whole endorse. Most of the time people do not realize that a report is based on slander.

But we can believe that intimidation and control are tolerated (though not recognized as those things), even in organizations founded on Christian principles. Employers don't always realize how they intimidate workers and control is something that is easily abused in our circles. Of course, employers have the right to control certain aspects of the work situation, such as the use of time, the assignment of jobs, the insistence on quality work and dedication to work. But do they have the right to control people?

Workers need to be given responsibility and responsibility needs trust and freedom. As image bearers of God workers need to be given the opportunity to explore new ways, to put their personal stamp on the work, even to make honest mistakes. To take such freedom and trust away robs workers of the enjoyment and satisfaction they are entitled to.

We often confuse authority with control. Authority comes with responsibility and is not opposed to freedom. But control tends to quell initiative and hurt

Peter and Marja



are
IN

people, and it manifests itself as absolute authority.

You ask why such a person as you describe is "given free reign to hurt people when the administration and the governing board is aware of his/her practices and reputation? What is the responsibility of all people who are aware of this abuse?"

These are questions that address people's characters and people's functions. Some people are courageous; others are afraid. Not everyone has the same responsibility. Not everyone knows first-hand what is needed to know for action.

For starters, we would say that a board of governors should not normally become involved in personnel issues, unless it is to appoint a grievance committee or cut the knot when the problem needs drastic action.

Nor should fellow workers be expected to become involved when it's an issue between an employee and a supervisor, unless the problem is common and others experience the same difficulties. At such a time it might be better to get together and speak to the supervisor, and if

that doesn't help, go further up the ladder as a group. The responsibility then lies with the supervisor's boss or the administration.

It is very important to document behavior. Be specific and answer the 5 "W" questions: what, when, where, who and why?

In a Christian organization there should be openness — which may be fostered (or not) by its leaders. Some people in authority should dare to approach the offending supervisor and the administration should not automatically take the side of the supervisor. There should be a grievance or complaint procedure in place, union or no union. And this should be well known and advertised. A lot depends on the leadership of a place.

The answer this week was written in office since Peter and Marja are "Out" until May. From now on you can address your letters to Peter and Marja again, at 16 Kimbermount Drive, St. Catharines, ON, L2N 5V6

An American view

Loving Iraq, biblical style

Tony Campolo

As the war drums were banging and it looked as if we were heading for another war with Iraq, there were those who called for an all out invasion of Iraq, to the end that the tyrant there might be removed from power once and for all.

There were others who sought a diplomatic solution to the threat posed by the instruments of destruction being developed by Saddam Hussein.

And then there were those who thought that bombing Iraq would be the most prudent plan to follow.

In the midst of these proposals I wondered what would happen if we as a nation simply

were to adopt a foreign policy that takes the directives of Scriptures literally.

Paul wrote, "If your enemy is hungry, feed him" (Rom. 12:20). What if we obeyed Jesus and did good to our enemies (Matt. 5:42-44): lifted the economic embargo against Iraq, sending in food to feed their hungry children and sending in huge amounts of medical supplies to meet the desperate needs of their sick?

What if we started buying Iraqi oil and got their economy into gear again?

Might not Iraq suddenly find itself dependent on the nation that it currently calls "The Great Satan"?

Might not Iraq, finding itself dependent on us as a market for its oil, have to redefine us as a friendly nation?

There are those who would say that following Jesus so literally would be naive. They might contend that "doing good to those who would harm us" (Rom. 12:14) was never intended to be taken seriously in such circumstances. Might they be wrong?

The spokespersons for political "realism" argue that doing the kind of good that would "heap coals of fire" (Rom. 12:20) on Saddam Hussein's head would be sheer insanity. But might it be that ultimately the only thing that would work

with our enemy in Iraq is to love him (Matt. 5:44)?

Try it

Lord Chesterton once said, "Christianity has not been tried and found wanting, but rather it has been found difficult and never really tried." Would it not prove wonderfully ironic if after everything else in the way of foreign policy was tried, we discovered that only the simple but difficult directives of Jesus offer any real possibility for peace in this world?

A couple of years ago I was invited to Iraq to lead evangelistic meetings. Because of scheduling difficulties I did not go. But as the war rhetoric heated

up in recent weeks I decided to contact the Iraqi Christians who had earlier invited me and let them know that now, in the face of war between our nations, I would be willing to take up their offer.

As frightening as it would be in Baghdad preaching when the bombs started falling, I believe that unless we are ready to take the risks that go with taking the words of Jesus literally, we ought not to suggest that others follow his message about loving our enemies and doing good for those who would harm us.

Tony Campolo is executive director of the Evangelical Association for the Promotion of Education, St. Davids, Penn.

Book Review

User-friendly theology and liturgy

Shiao C. Chong

Theology for Pew and Pulpit: The Everlasting Song.
By Joseph A. Bassett.Shippensburg, Penn.: Ragged Edge Press, 1996. 184 pp.
Hardcover. ISBN 0-942597-90-7. \$24.95 (US).

We all may have walked into church at one time and spied a pair of nervous parents accompanied by proud grandparents cradling a baby in their arms, sitting up front and centre. We then know a baptism is on the menu.

On such Sundays, and on most Sundays, we are not surprised to see the choice of hymns or Scripture readings in the bulletin. We usually nod in recognition. We know the drill. Yet how often have we stopped to reflect on the theological significance of those hymns or those Bible passages? Do we merely go through the motions? How often have we prayed the Lord's Prayer in church and actually meditated on what we're saying? Do we really understand what we are praying for?

In *Theology for Pew and Pulpit*, Joseph Bassett, minister of the First Church in Chestnut Hill, Massachusetts, does precisely that — meditates on the theological significance of liturgical forms. But Bassett's work is far from your stereotypical dry, jargon-filled theology tome.

Practical particulars

This book is punctuated by the homeliness and pastoral concerns of Bassett's 25 years as minister to a small congregation. He avoids philosophical abstractions in favor of practical, concrete particulars. His main concern is how specific readings, prayers and hymns affect the people in the pew. What do these texts and "forms" encourage the congregation to affirm and confess?

This is not to say, however, that the book is theologically light-headed. Bassett blends his pastoral experience with his theological learning into a work that is easy enough to understand yet deep enough for the intellectual type.

Bassett comments on the theological underpinnings of such sacramental events as Baptism, and church-year seasons such as Christmas, Lent and Easter.

For example, he explains the origins of "O

Come, O Come, Emmanuel," the meaning of the text and what a congregation confesses and affirms in its singing. Or the importance of baptizing "in the name of the Father, Son and Holy Spirit," as opposed to other alternatives, such as, "Creator, Redeemer and Sustainer."

Dialogue with theologian, poet

Bassett's own theological background and the liturgical sources from which he draws from are rooted in various parts of the Reformed tradition. He draws primarily from the United Church of Christ's *Book of Worship*, the Presbyterian Church (U.S.A.) and the Cumberland Presbyterian Church's liturgical forms.

Having a strong sense of tradition and history, Bassett carries on a dialogue throughout the book with the 17th century American poet-pastor Edward Taylor's devotional poetry and with John Calvin's writings. This running conversation links Bassett to the past, leading his readers to drink from the streams of Calvinistic tradition.

My favorite chapter is the final one, "The Test of the Hospital." I did not expect the book to end with the prayers of and for the sick, those who face testing times in hospitals. This chapter reminds me that liturgies are not confined only to church buildings or worship services.

They are alive also in hospital chapels, read and prayed by the few, or even on sickbeds with a congregation of one. It is here that Bassett unpacks the meaning of the Lord's Prayer.

Praying the Lord's Prayer in the context of suffering illness, or even death, raises insights which I have not seen expressed before. Here too, Bassett's readings of Taylor's poems after the death of his wife sheds light on the grieving process that even a strong, faithful Christian must go through before he or she can fully rejoin the congregation's praises and thanksgivings to God.

For anyone who wishes to explore the Reformed liturgical heritage in a non-intimidating form, this is a good place to start.

Shiao C. Chong is a post-graduate student at McMaster University, Hamilton, Ont.

Female audience grows for Internet magazines

VANCOUVER, B.C. — "The fastest way to change society is to mobilize the women of the world," said Dr. Charles Malik, former president of the United Nations General Assembly. And the fastest way to reach to women of the world is through the Internet.

Today, 45 per cent of Internet users are women and it is predicted that by the year 2000 more women than men will be online. Women Today, Canada, a ministry of Campus Crusade for

Christ, wants Christian women to be there too. So it has introduced what it calls "two new Internet ministry tools for the modern woman": *Women Today Online*, a monthly Internet magazine for Christian women, and *Women Today Magazine*, an outreach magazine designed for women who surf the net.

Women Today Magazine, for example, has information updated weekly which addresses issues that affect women everyday: health, love, career, spir-

ituality, fitness, home, children, self-esteem, sex, relationships, and more. There is also an opportunity for online professional counselling.

Campus Crusade says that women from over 60 countries have already enjoyed this site. The two web addresses are: <http://www.crusade.org/wto> and <http://www.womentodaymagazine.com>

For more information, e-mail can be sent to: katherine@mkehler.com

Nothing left of Nothing Sacred

HOLLYWOOD, Calif. (EP)

— The controversial TV drama *Nothing Sacred* is being canceled, media sources report. Although the Disney-owned ABC network has made no official announcement, production has stopped on the program, two final episodes will not be shot, and all writers have been released.

The program, which featured a liberal Catholic priest who rejects some of the church's major theological teachings and most of its social teaching, had drawn sharp criticism from conservative Protestants as well as Catholics.

Focus on the Family called the program "another insulting attack on Christianity." But ABC initially stuck with the program.

"It is no secret that ABC stood by this failed show longer than any other program," said William Donohue, president of the Catholic League for Religious and Civil Rights. "Never before has such a loser of a show been given more hype

and more preferential treatment.... Had there not been a political agenda at work, the marketplace would have spelled the fate of [the show] long ago."

'Small supply' of masochists

Donohue called the cancellation a victory for his organization, which had launched a boycott of the program, and claimed to have driven 37 sponsors away from the show.

"Obviously the show also failed because it was — contrary to what all the TV experts said — a lousy show. Only a masochist would love to watch a depressing show about a dissident priest in a dysfunctional parish. The good news is that the supply of masochists is dreadfully small."

Donohue concluded, "The fact of the matter is that from the very beginning there never was anything sacred about this show. Though some may not want to believe it, therein lies the real reason why it bombed."

Christian among 'Rita' finalists

GRAND RAPIDS, Mich. (EP)

— The Oscars and Grammys have come and gone — but the Ritas are yet to come.

The Rita is the award given by the Romance Writers of America, and this year Christian romance novelist Terri Blackstock is among the finalists.

"I [prayed] that being a nominee would increase my

books' exposure so much," explains Blackstock, who is the author of *Presumption of Guilt* (Zondervan). "That's important to me because I really feel that my novels have an important message. The more hands they can get into, the bigger their impact."

Winners will be announced in August.

Christian TV expands in major markets, a first in Canada

BURLINGTON, Ont. — The Canadian Radio-Television Commission (CRTC) has granted a licence to Crossroads Television Systems, a commercial faith-based 24-hour TV programming centre operating within Crossroads Christian Communication Inc., Burlington Ont. After many years of licence applications, Crossroads' founder, Rev. David Mainse, responded saying, "Our prayers have been answered. We leap for joy and hope to win viewers one at a time."

Crossroad board chairperson Marten A. Mol credits Mainse, the Crossroads management team and board for their

For our Calendar of Events, please turn to page 19

Church

Dobson renews attack on Republicans in U.S. Congress

WASHINGTON, D.C. (EP) — After a brief reprieve, Christian broadcaster Dr. James Dobson has renewed his criticism of congressional Republicans.

Dobson cancelled a planned publicity tour in mid-March after a meeting with House leaders where he was assured that the Republican leadership would work harder to address the concerns of conservative Christians.

Dobson was reportedly impressed by a memo on moral issues authored by House Majority Leader Dick Armey (R-Tex.), which was distributed to fellow Republicans. The memo insists that "values and morality will be the dominant issues of (campaigns) in 1998 and 2000." Armey reportedly also shared plans to force a vote on partial-birth abortion, and to continue



Dr. James Dobson

fighting religious persecution.

But less than a week later Dobson sent a letter to "congressional friends" in which he condemned Republican leaders who "shamefully refused to address the moral issues."

Dobson, whose daily radio program has an estimated five million listeners in the U.S. and Canada, insisted that he is "even more determined to confront the party" and added "I have no intention of being silent."

'Alarmed and irritated'

Dobson said he was "alarmed and irritated by the moral and philosophical collapse of Republican leadership," and predicted that what he called "the open disdain" many fiscal conservatives in the party have shown for social conservatives "will result in a split from which [the party] will not soon recover."

Dobson has made the moral agenda of Christian conservatives clear to congressional leaders. In a Feb. 26 letter he called for an end to public

funding of Planned Parenthood and other abortion advocates, an end to public funding of safe-sex and condom distribution programs, a new law requiring parental consent before minors can get abortions or contraceptives, a ban on human cloning and taxpayer funding of fetal tissue experimentation, defunding the National Endowment for the Arts, passage of a religious liberty act, expanded school choice and local control of education, and elimination of the marriage penalty tax.

Republican leaders may be listening. Last month House Speaker Newt Gingrich reportedly met with Christian

Coalition founder Pat Robertson and with former coalition president Ralph Reed, and agreed to push for three key issues: a religious freedom amendment, tax breaks for tuition at religious schools, and elimination of tax support for the National Endowment for the Arts.

Meanwhile, Gary Bauer, head of the conservative Family Research Council, says he is leaning toward a run for the presidency. While Bauer would appear to be a long-shot candidate, his presence in the race would force Republican candidates to speak to the concerns of conservative American Christians.

Christianity will top 2 billion by 2000

VIRGINIA BEACH, Va. (EP) — By the year 2000, the number of Christians on earth will exceed two billion for the first time in history, according to missions statisticians David Barrett and Todd Johnson. Using a fairly broad definition of "Christian," the researchers calculate that today, Christians number 1.985 billion, but at the present rate of growth that number will reach 2.024 billion by the year 2000.

During the 20th century, the number of Christians has increased 350 per cent, from 558 million at the turn of the century. The gain is consistent with world population growth, which

has nearly quadrupled from 1.819 billion in 1990 to a projected 6.091 billion by the year 2000.

Percentage declines

In fact, the percentage of Christians in the world's population is declining slightly, from 34.4 per cent to 33.2 per cent. Barrett and Johnson say the decline comes because most Christians live in the developed world, where birth rates are lower than the world average.

Christianity remains the world's largest religion. In second place is Islam with 1.179 billion adherents, or 19.9 per cent of the world's population. Islam is growing much faster than Christianity, and has increased nearly six-fold from its turn-of-the-century total of 200 million.

Ranking third are the world's 767.4 million Hindus, representing 12.9 per cent of the world population.

Agnosticism explodes

Those professing no religion have grown explosively in this century, up from 2.9 million in 1990 to 786.7 million today, an increase of 270 times. Buddhists number 356.9 million (six percent of world population). There are 148.4 million atheists in the world today (2.5 per cent) — the only group which has shown a decline since 1970. Sikhs number 22.9 million (0.4 per cent), and there are 15 million Jews (0.25 per cent).

Within Christianity, the greatest number — one billion worldwide — are Roman Catholic. Protestants number 386.8 million, Orthodox 224.7 million, and Anglicans 55 million. Europe has most of the world's Christians (531.5 million), followed by Latin America (461.5 million), Africa (329.9 million), Asia (288 million), and North America (223.5 million).

'Cold war' over between Protestant churches

NEW YORK, N.Y. (EP) — Mainline Protestants and evangelicals are getting along better than ever, according to the Rev. Joan Brown Campbell, general secretary of the National Council of Churches (NCC).

In her annual report to the NCC convention in Washington, Campbell spoke of "increasingly close co-operation" with the National Association of Evangelicals (NAE). Campbell told the ecumenical news agency ENI that the "cold war" between mainline Protestants and evangelicals had come to an end.

Bible society leader sees spiritual hunger in Ireland

Bible study becoming popular

DUBLIN, Ireland (EP) — "People in Ireland are looking for something today," observes Clare O'Mahoney, chairperson of the board of the Bible Society in Ireland. "Life has failed to produce the answers, and that is where the Word of God is beginning to have an effect upon lives."

She continues, "There is a hunger for spirituality, and a return to our Celtic spiritual roots. Bookshops are inundated with requests for books that might shed light on the spiritual side of things. Many people are searching for meaning, and often have a deep sense of faith without having any direction for it."

To help meet that need, the Bible Society of Ireland has produced a new Bible study guide titled "Seeking with ... the Spirit." The book, designed as a

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guide for people with little Bible knowledge, was released March 23 at a ceremony which drew various church and secular dignitaries including the primate of the Church of Ireland, Archbishop Walton Empey, and representatives of the Roman Catholic and Protestant churches.

O'Mahoney says the book is part of a series designed to meet the request of Roman Catholics who said, "Help us to open the Bible."

She notes, "The booklet is already being widely used, and where the concept of Bible study might previously have been novel we can see study groups sprouting up. These people often have a freshness as if they are coming to the Bible for the first time. We find prayer and Bible study groups are becoming more and more popular. You can find these groups meeting on housing estates and often led by laypeople as well as by clergy or nuns."

Church

Confidence in the truth of the Christian faith

(Excerpts from a speech given at the National Essentials Day in Toronto on March 21, 1998)

Anthony Burton

In recent years, communication within the Anglican Church has started to breakdown. It is not that we don't talk. We talk a lot. But we have increasingly become strangers to one another....

I raise this matter because my topic today is "Confidence in the Truth of the Christian Faith," and there is nothing that is more likely to drain your confidence than finding ... that what you regard as core beliefs and the engine of your ministry is something you do not share with the person sitting next to you in the pew.

Just one morality

What has happened? A way of looking at reality has gained great popularity and credibility in recent years, and it has affected profoundly the way in which many people think about things....

This way of looking at things is often labelled postmodernism, though it is a broad term which people use differently. For my purposes, I mean simply the view that everyone has a right to work out his or her own life style, grounded on his or her own sense of what is right....

And so each of us lives in his or her own moral universe. The problem with this opinion is that it makes incomprehensible the Christian faith, which insists that there can only be one moral universe, one Lord, one faith, one baptism, and one God and Father of us all.

Moreover, seeing as the one generally agreed claim of postmodernism is that it is immoral to challenge your neighbor's point of view, orthodox Christianity now appears to be inherently immoral.

Private prisons

Postmodernism sounds like liberation from all dogmas and moralities that oppress the human spirit. But it really only hides a kind of despair that there is any wider world of truth that we can enter into and find ourselves at last at home. Rather, it seems, we are each imprisoned in our own private worlds, isolated from one another, and terribly alone. We can never get out....

At the very heart of the Gospel in its orthodox expression is the view that Christ's

authority rests on nothing beyond itself. It is absolute. It is the authority of the author — the defining and directing power inherent in the one who is source and origin of all that is. And when that truth, the truth of Jesus Christ, is proclaimed, it overthrows every power that stands against the authority of God....

The postmodern argument appears to be profoundly humble, charitable, broadminded, respectful of other faiths, readily admitting of its limitations. In the face of this, who would want to make an exclusive claim for Christ? Wouldn't it appear, well, un-Christian? But take note of the perspective of this argument. It imagines that it somehow stands outside all world religions and looks benignly down upon them. The perspective that there are many paths up the mountain is the perspective from the pinnacle. So much for the posture of humility....

And so, in the West, we are experiencing as Christians a dry season. While our African and Asian sisters and brothers enjoy enormous growth, we sow our seed and reap what seems for most of us a meager harvest....

Times can be fruitful

But such times as this, however unpromising they may appear, can be very fruitful. The sack of Rome sent shock waves through the Christian empire of late antiquity, and prompted Augustine to write one of his masterworks, *The City of God*. While the world lamented the fall of Rome, Augustine laid the intellectual foundations for a new civilization which was to arise from Rome's ruins, taking up into itself much of that old world's wisdom, both pagan and Christian, but radically transformed — reborn from its very roots — by the wisdom of the cross....

It may well be, in the providence of God, that we are living at a turning point in history and out of it all God will do some new thing. For all the technological dazzle of our generation, we are already well into a new dark age, and it may well be that God is using the Essentials Movement as one instrument by which his light will shine through a troubled period.

The Right Reverend Anthony Burton is Bishop of Saskatchewan in the Anglican Church of Canada.

Gospel Dynamite?

"I am not ashamed of the gospel, because it is the power [Greek "dynamis"] of God for the salvation of everyone who believes: first for the Jew, then for the Gentile." (Romans 1:16, NIV)

I am a great proponent of an educated clergy. Among other things, I believe it is important (though not essential) for ordained ministers of the Word in our culture to acquire a working knowledge of the biblical languages.

The ability to check the original text of the Bible is enriching, and at the very least can serve to safeguard the preacher against some of the more preposterous biblical interpretations which are often touted in Christian circles. (Admittedly, I have a vested interest in this opinion, since my livelihood depends in part on teaching Greek to undergraduate students heading for the ministry.)

At the same time, I acknowledge the dangers inherent in teaching the biblical languages to students who, with very rare exceptions, are never going to be masters of these ancient tongues, and who often have forgotten much of what they have learned just a few years after being ordained to the ministry. It is all too easy for preachers to make blunders in applying their modest linguistic knowledge to the interpretation and proclamation of the biblical text.

Back to the future

A case in point is the use which many pulpits have made of the fact that the Greek word for "power" in Romans 1:16 (and in many other passages in the New Testament) is *dynamis*, a word which is related to the English word "dynamite."

Preachers and devotional writers are fond of pointing out this connection, thereby suggesting that what Paul is *really* saying is that the gospel is "dynamite," an explosive force which is detonated in the lives of believers. Put in this way, Paul's text is much more likely to grab the attention of the ordinary pew-sitter than the comparatively tame renderings of the standard Bible versions.

The trouble with this kind of interpretation is

Chapter & Verse



Wayne Brouwer
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● Al Wolters

that it is guilty of "semantic anachronism," that is, interpreting an ancient word in the light of the meaning of a modern derivative. It is true that dynamite is related to *dynamis*, but only because the inventor of dynamite, Alfred Nobel, had the Greek word for "power" in mind when he made up a name for his powerful new invention in 1866.

But there is nothing particularly "explosive" about the meaning of *dynamis*, and it is a mistake to read this connotation into Paul's use of the term in Romans. After all, Paul lived centuries before dynamite — or any other explosive — had been invented.

Helpful little book

I draw this example from a fine little book by the New Testament scholar D. A. Carson, called *Exegetical Fallacies* (2nd Edition published by Baker, 1996). He gives a number of other examples, some of which are quite hilarious. (In fact he points out that the "cheerful giver" of 2 Corinthians 9:7 is actually called "hilarious" in the Greek.)

All of this, of course, does not detract in the least from the force of Paul's remarkable statement in Romans 1:16. The gospel is indeed a *dynamis* for everyone who believes.

The merest glance at world history over the last two millennia, notably our own century, is enough to demonstrate the awesome transforming power of the gospel of Christ in human history. But it is not necessary to resort to a semantic anachronism in order to underscore that point. The plain words of Scripture have power enough.

Al Wolters teaches Bible and Greek at Redeemer College, Ancaster, Ont. He recently gave a copy of Carson's book to his pastor — who often uses his own knowledge of Greek to good effect.

Clinton criticized for taking communion in South African Catholic church

Marian Van Til, with EP files

WASHINGTON, D.C. — U.S. President Clinton, a Southern Baptist who attends a Methodist church, has been criticized by Catholic leaders for taking communion from a Catholic priest during his visit to South Africa.

White House press secretary Mike McCurry said aides who arranged Clinton's March 29 visit to a church near Johannesburg were told that all baptized Christians were welcome to take communion. But in fact, the

Catholic Church reserves communion for its own members, and in "exceptional circumstances," for other Christians who share the Catholic view of the "real presence" of the body and blood of Christ.

In a Palm Sunday sermon, U.S. Cardinal John O'Connor said the priest who gave the sacrament to Clinton was wrong, "however well-intentioned."

The Clintons received communion during morning Mass at Regina Mundi church, in the

black township of Soweto. The presiding priest, Father Moholomi Makobane, said he interpreted new ecumenical guidelines in his diocese to mean that Clinton should not be turned away.

The move has sparked theological debates on the Internet as well, with some Catholic, Lutheran, Anglican and Reformed members of a discussion "list" called Liturgy-L wondering if, at very least, Clinton should have gone to confession first.

Literature

Calvin Faith & Writing Festival '98:

Taking time to 'hear the words'

Marian Van Til

I read a lot. Always have. I write, too, as CC subscribers know, but mostly non-fiction. As a reader, a writer, a Christian, and CC's associate editor, I'm fascinated by how a writer's faith impinges — or not — on his or her writing.

So when Calvin College in Grand Rapids, Mich., hosts a "Festival of Faith and Writing" and invites, not one, but an astonishing array of the most prominent writers and scholars in America who will have something to say on that subject, I eagerly attend.

Since the early '90s, Calvin has hosted such a biennial conference, the brainchild of English professor Dale Brown. The wonderful thing about these "festivals" — Brown chose the word deliberately to emphasize sheer fun, avoiding the drier "conference" — is that you can meet not only (famous) writers you know, but discover (sometimes nearly as famous) writers you don't know. This year's festival, April 2-4, was, for me, a heady mix of the very known, the barely known and the unknown — but all worth knowing.

The first revelation for me was Jon Hassler, who, despite nine novels and two more for young readers, was new to me. Hassler, now almost 60, began writing only in his mid-40s (that may inspire hope in other late bloomers). Though he suffers from Parkinson's disease, which effects his voice somewhat, he shows little desire to slow down.

He is a life-long rural Minnesotan and devout Catholic, and unashamedly admits to both. (*Why I'm Still a Catholic*, his latest finished book and only non-fiction work so far, will come out shortly.)

Catholic yet catholic

Hassler's Christian faith and integrity permeate his stories, but he writes, first of all, like all good fiction authors of any faith, "to tell a story."

That was a recurring theme which all the writers and scholars would emphasize: "preaching" or overt evangelizing is not the goal of fiction; storytelling is. Who and what

you are — Christian, Jew, agnostic, materialist — will become evident in what you choose to write and how you write it.

Hassler, like virtually all of the fiction writers on the festival agenda, also disguises in his stories bits, pieces, events and characters from his own life, including some of himself. But sometimes those "characters" aren't camouflaged well enough.

Hassler told, humorously, of administrators at a college where he formerly taught who were none too keen on his portrayal of them in several of his books (*Dean's List*, *Rookery Blues*) as inept and vacuous bunglers with misplaced, even destructive, values. (C.S. Lewis may have set the modern precedent in 1945 with his biting satire of certain Oxford colleagues and administrators in *That Hideous Strength*.)

Walking in at the right time

Hassler's books are chock full of characters whom he describes as appearing mostly unbidden to populate his stories. "Someone told me there are 60 to 100 characters in each of my novels. I guess there are. They come from the periphery and walk in at the right time." But he doesn't have his own favorite novel. "They're like my children," he admitted. "You love each of them differently; [the books] are from different parts of my life."

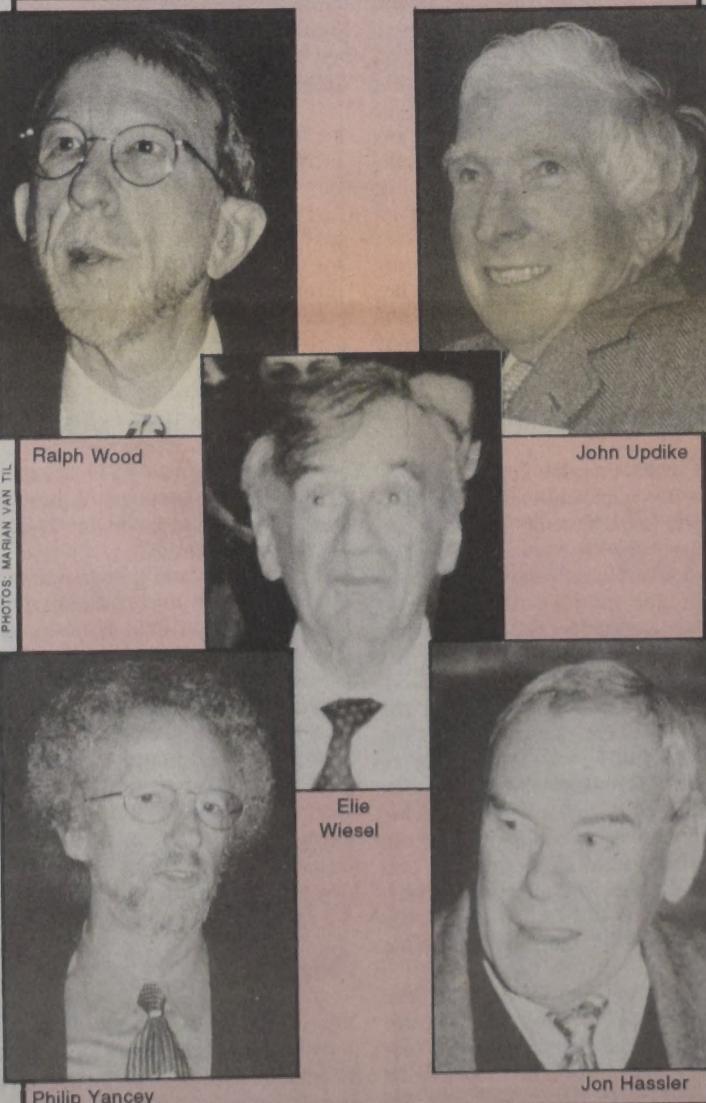
Hassler is currently working on a memoir which contains "recollections of a happy boyhood." It's hard to write about a happy childhood these days, he joked. A lot of people don't think that would be interesting.

The book's title, *Days Like Smoke*, forms a biblical illusion from a phrase in Psalm 102: "For my days vanish like smoke." That is not a vain shrugging of the shoulders at life's brevity, but an acknowledgment that in comparison to our everlasting God, human life is a wisp of (at least sometimes sweet-smelling) smoke.

A painful aspect of Hassler's boyhood memories was the vicious divisions between Protestants and Catholics in small

towns" — a deep suspicion that worked itself out not only in separate churches, but in separate schools, specific businesses patronized and restaurants frequented, and cemeteries apart. Only after death were many of these townsfolk, no doubt, surprised to find themselves united.

Such memories effect one deeply, but Hassler finds his



writing therapeutic. "You work on these things that haunt you, and you get rid of them," he said. That was another theme that surfaced in the talk of the other writers as well.

Another keynoter with whom I was also unfamiliar was David James Duncan. Duncan grew up Seventh Day Adventist. Like Hassler does with his

Catholicism, Duncan uses that religious experience and people he knew to create memorable (and often extremely funny) characters and stories. Though he has moved away from Adventism, that tradition is the basis from which his own spiritual quest developed.

Survivor extraordinaire

A bright star in the festival firmament was Elie Wiesel, renowned Jewish author, lecturer and Holocaust survivor. He's been called "the Holocaust survivor" because of the immense impact of books like the "Night" trilogy (*Night*, *Dawn*, and *Day*).

Wiesel is a devout Jew who has struggled much with God,

But that questioning isn't just railing against God. When you don't understand God's place in awful contemporary events, biblical religion allows you to legitimately question, "if we do it on behalf of creation."

But you must realize, Wiesel asserted, that "it's God's prerogative not to answer; and he often doesn't. Or maybe he does and I don't understand his language."

'You are, therefore I am'

Wiesel, who survived his concentration camp ordeal largely because of *community*, eschews individualism. His inspiration comes mainly from the Bible and the (ancient Hebrew) commentaries on it. He noted that "After the Fall God asked Adam, 'Where are you?' ...God knew. Adam didn't."

Wiesel then asked, "Where are we? In history? In our lives?"

"I can only define myself in relation," he said, "not to myself, but to you. Descartes was wrong when he said, 'I think, therefore I am.' You are, therefore I am."

Wiesel had insightful and often humorous comments on other biblical characters and stories, including Noah, Abraham and the aborted sacrifice of Isaac, Job, and Isaiah ("the prince of the prophets" being a "gifted writer in the royal style").

Wiesel, throughout, related what he was saying to story-telling and the place in the world of writers of faith. His parting advice to would-be writers was: "Don't be discouraged if you get rejected by publishers at first. Nearly everybody does."

Then: "If you can live a life without writing, do! Write only if you can do nothing else."

And lastly: "Only write books that no one else can write but you."

Surprising company?

The other major "star" of the festival widely known in the secular world was John Updike. Updike was born a Lutheran in Pennsylvania but is known as a New Englander (an Episcopalian in Connecticut). A poet and literary critic as well as novelist, Updike is widely regarded as the greatest living American stylist and fiction writer.

Updike's "Rabbit" series, begun in the '50s and featuring Harry ("Rabbit") Angstrom, is still the most famous of his 40-some novels — while the most infamous is *Couples*.

To those that know only these works, Updike's connection to a festival of faith and writing may seem tenuous. If there is a public perception of his works it is that they contain a lot of sex, and a lot of extra-marital sex. And his main characters, while often on spiritual quests, rarely come to orthodox Christianity.

Updike acknowledges that in the 1950s he "brought sex into the reading consciousness" of North Americans. "Couples" was a scandal [when it came out in the mid-'60s], in part, because it talked about oral sex," he says. "Now it's on the evening news. The net effect has been to make you tired of sex at all." Then he drolly added, "That's kind of too bad, because the human race depends on that to some degree."

Observing the familiar

Updike explained that aspect of his fiction: "My work deals with how we should live, sometimes by showing how we shouldn't live. I began my writing career [in the '40s] with the belief that I had something to say about middling American life" — a subject not hitherto treated in American fiction (fiction tended to depict either the upper classes and the educated, or the poor).

"I saw it not as satirical, not as nothingness," he continued. "My first books were attempts to describe middle-class American life as interesting. I wanted to be both keen-eyed and tender. I wanted to show that people in the middle also suffered, and could suffer with dignity."

Most of Updike's characters are what Dr. James Yerkes of Moravian College in Bethlehem, Penn., called, in a talk on Updike, "God-haunted" — they come to realize that the material

world does not satisfy, and they are searching for God. Updike wants his readers to think on the nature of goodness, Yerkes asserted.

Updike's religious contemplations have been influenced by Swedish philosopher Soren Kierkegaard and Reformed German theologian Karl Barth. Some festival goers (there were many Southern evangelicals in attendance) were no doubt frustrated by his refusal to make a lucid faith statement which resonated with them.

Though he placed great emphasis on the need for church-going, critics hoping for a well-worked-out Christian worldview may not have found comfort in his remark that "I have some reservations about being labelled a 'Christian writer' because it seems to require you to draw certain conclusions, in a certain way."

Avoiding didacticism

Though Updike's thought regarding his faith seemed at times to suffer from the fuzziness that some might say typifies the current state of Updike's Episcopal Church, he was in good company, both among other writers and among festival-goers, in reacting against fiction that "preaches" or is too didactic.

His stance is: "If you're a good human being and a good observer, you should be able to write about something as a Christian in a truthful way."

Like Hessler and the other authors, Updike experiences writing as a process which reveals to you that "you don't really know what you have in you until you sit down to write. It's a discovery of things you didn't know you knew."

That doesn't imply that it's all inspiration and no perspiration,

as the saying goes. "There's a lot of carpentry [i.e., craft] to even the most rarified novel," asserted Updike, but even so. "The art of writing is healing."

No easy comfort

A "concurrent session" consisting of a panel of four writer/scholars further tackled didacticism in Christian writing. An issue that came up was a writer's running from or reacting against his or her religious tradition/upbringing.

It was agreed that one can't do that forever and be a good (or healthy) writer. Good fiction can't develop or survive only by reacting against religious strictures its author experienced.

To help avoid such aversion to their own traditions and to the faith, Christians must be allowed to express "Christian disbelief," said Dr. Ralph Wood, well-known evangelical literary critic, and literature professor and theologian now at Samford University in Birmingham, Alabama. What he meant is in tune with what Wiesel said: we must be allowed to question God, to, in Wood's words, "refuse all comfort that is not real comfort."

In a separate concurrent session Wood spoke about how the increasing shallowness, sentimentality and ignorance in North American evangelical culture (which it has picked up from the secular culture), creates the need for "appropriate, invigorated skepticism." Wood asserted that "Christians must also state what they *don't* believe.... Paul constantly warns about *not* believing a false gospel."

Wood used the just-deceased imminent American novelist (and former CRC member and Calvin graduate) Peter De Vries as an example. De Vries, though a self-proclaimed "backslidden unbeliever," revealed in his novels a yearning for redemption. If he, during his CRC upbringing in Chicago, "had been exposed to a Christian disbelief, he may not have lost his faith," said Wood.

Canadian content

The festival wasn't an entirely American affair. Well-known Japanese-Canadian author Joy Kogawa (*The Rain Ascends, Obasan*) was there, and singer/songwriter Bruce Cockburn presented not only a concert on the festival's Friday night, but led a workshop on songwriting. Professor/novelist Hugh Cook of Redeemer College also took part.

Kogawa and her work were

Yancey rejoices in 'what words do well,' warns about what they 'do not well'

Marian Van Til

GRAND RAPIDS, Mich. — At the Festival of Faith and Writing, April 2-4 at Calvin College in Grand Rapids, well-known evangelical writer Philip Yancey was one of a brilliant lineup of keynote speakers. Yancey is a columnist for *Christianity Today*, the foremost evangelical magazine in the U.S. and his most recent books are the Christian best-sellers *The Jesus I Never Knew* and *What's So Amazing About Grace?*

Yancey brought to his audience's attention "What words do well and do not well." With that theme he wanted writers to think carefully about the power of words, those "tiny, thin symbols" which can both build up and tear down.

Yancey asserted that what words do well is, first of all, penetrate (they bring you to places you normally can't go). Words also "respect the reader" (you control the pace, and your activity rather than passivity is required). Words allow for transcendence ("Between expression and recognition a miracle can occur," Yancey said, and he quoted great British Catholic poet G.K. Chesterton: "Art is the primary way in which we break bread with the dead").

But on the negative side, words can distort, reduce and wound. In the end, what I have as a writer is a point of view, said Yancey. And readers use (or can use, if they're open to it) "my writer's point of view as a way of seeing their own [viewpoint] in a different way."

heartily embraced by every festival-goer I spoke with who had heard her. Her recounting in *Obasan* of Japanese-Canadian internment by English-Canadian authorities in camps during World War II spoke powerfully to many.

Cockburn's concert was less successful, prompting at least one long-time Canadian fan to leave after only 20 minutes. Others, however, felt the concert ended strongly after getting off to a slow start.

Epilogue

There was much more to this three-day literary feast, not the least being introduced to new people with similar interests, catching up with old friends, and face-to-face meetings with e-mail and phone acquaintances from literally all over North America.

What stood out about all the exceptional writers present was a refreshing humility. They all admitted that it takes a degree of "ego" to imagine that others will want to read what you've written, but no one seemed self-important.

On the contrary, to a person, each was eager to be helpful to would-be or struggling writers, and full of wit and good-humor. I can't remember the last time I laughed so much in a three-day period. (Without wit a writer gets bogged down in our fallen world, and so do his or her readers, I think).

Why is great literature so compelling? David James Dun-

can summed it up with the words of C.S. Lewis, my own favorite author, and a man who had, by all accounts, an incomparable sense of humor:

Literature enlarges our being by admitting us to experiences not our own. They may be beautiful, terrible, awe-inspiring, exhilarating, pathetic, comic, or merely piquant. Literature gives entree to them all.

Those of us who have been true readers all our life seldom realize the enormous extension of our being that we owe to authors.... My own eyes are not enough for me. Even the eyes of all humanity are not enough. Very gladly would I learn what face things present to a mouse or bee.

In reading great literature I become a thousand men and yet remain myself. Like the night sky in a Greek poem, I see with a thousand eyes, but it is still I who see. Here, as in worship, in love, in moral action, and in knowing, I transcend myself: and am never more myself than when I do.

Because literature can so enrich us, its importance is obvious. Thus, so is the need to take time for it in our mad, mad world. At the outset, Dr. Dale Brown put it in musical terms: "Sometimes in our lives we're so busy trying to keep up with the music that we don't have time to hear the words." The festival encouraged us to take time to "hear the words" that will enrich us.

Advice to would-be writers

Marian Van Til

GRAND RAPIDS, Mich. — Various topics brought up by the prominent writers featured at the April 2-4 Festival of Faith & Writing at Calvin College quickly emerged as themes:

- What you are in terms of faith will show itself (to varying degrees) in your stories — your first goal in writing fiction is not to evangelize but to tell as good a story as you can, to discover and uniquely record the broader truths in creation.
- Though you yourself may have a solid faith and feel the need to share it, a good writer doesn't or shouldn't write fiction to provide "easy answers" to life's difficult questions.
- If you're really a writer, you'll need to write, and won't be able to do anything else.
- You must write in a way that only you can; you must have something to say that can't be said in the same way by anyone else.
- A writer seldom, if ever, wholly understands his or her own writing, or sees everything that is there to be seen in it — so don't be surprised when others see things in your work which hadn't occurred to you.

Company contributions

Charles Stephens

Jesse shuffled down one of the corridors of Hall Manufacturing's administrative building, pushing his broom along in front of him, singing to himself one of the popular melodies of the times. He was glad to be alive, glad to be working, glad he just got the big raise, glad to be around the friendly co-workers in the various offices such as personnel, computer room, transportation and others scattered throughout the building.

"I'll bet he gave me that raise, Jesse thought, because of my good work and the recommendations of my friends in the building."

Being only a janitor or "chief custodian," as he liked to think of himself, his ego was inflated every time one of his co-workers greeted him courteously as they passed him in the corridor. He knew that meant they accepted him as one of their own — a member of the team, in spite of the lowly position he held in their midst.

His wife, Martha, who was cynical about everything he did or said or was thinking about saying, refused to believe this perception of his co-workers.

She didn't like his working

there as a janitor and wished that he would find himself a more respectable position. She said his so-called friends were nothing but a bunch of snobs and their speaking to him as they did was more — how did she say it? — condescending than friendly.

Martha knew a lot of words he didn't. After all, she had had two years of junior college back when she wasn't keeping house, and she sat around writing poetry and watching soap operas, contentedly living off his meager salary.

Well, if the boss, Mr. Richards, liked him well enough to give him a raise, maybe he would consider a promotion. I'll bet he gave me that raise, Jesse thought, because of my good work and the recommendations of my friends in the building. I'm on a first name basis with nearly all of them.

What he ought to do was spend a few dollars, since he got that raise, and buy a little something for each department or office to show his friendship. Yessir, he'd do that this evening when he got off work. This would probably cause them to notice and appreciate him more.

★★★★★

Between what little money he could spare and some old, but never-used items he had saved in his basement, he figured he could get a little something for every office in the

CC FILES

building. It meant a lot to him to be accepted as one of the team.

He was hardly accepted in his school days partly because of his slow, sometimes stuttering speech, partly because of his not being able to be good at anything. But after quitting school and going to work, he had met Martha at a local park one day. She must have seen something in him she liked. They had been married nigh on to 35 years now. No children. Doctor said she couldn't have any.

That evening Jesse eagerly

gathered his gifts, painstakingly trying to match each gift properly with each office. He went to sleep that night beside Martha, pleased with himself and thinking how each receiver of the gifts would smile and be pleased at his thoughtfulness. He dreamed of being Vice President of Hall's, but the alarm clock rudely interrupted and sent him forth into the day bearing his bag of gifts as he rode the subway to work. This must be a little the way Santa Claus feels every day, he mused as he left

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the subway.

★★★★★

He was able to distribute the gifts during the short period before work. After making his rounds, with just one office left to go, he pondered the reactions he had been getting. Most people were pleased, though surprised. The transportation people seemed puzzled, though he assured them the box of steering wheel knobs had never been used. His Uncle Ray had given him the whole box full when he went out of business years ago. And they would add class to the company's best vehicles.

And the personnel staff. They were still staring at the box of blotters when he left. Never been out of the box. Still sealed tight after lying in the basement all that time. If anyone could use them, they could, considering the amount of paperwork they put out.

Oh well! He knew it was hard to please everyone. His last stop, the computer room — now they should be pleased, especially Bob, for when sweeping by his door, he heard him remark many times about trouble with these.

They were surprised he had a gift for them and eyed the bag with some degree of eagerness as to what it might be. He gave the bag to Bob. Bob looked in the bag. Then at Jesse. Then at the others. A puzzled look altered his features.

He finally spoke gently to Jesse, stating that since he was just learning how to operate computers and did have trouble with certain parts, the item in the bag, being a mouse trap, would be of no help, but he did appreciate the thought.

Jesse left work that day, not sure whether he walked, ran or floated to the subway, overcome with something akin to a celestial state of happiness.

The whole bunch was so impressed by his thoughtfulness they had agreed to treat him to his favorite meal at a classy eating place that weekend, and they would even pick up him and Martha in a limo. He wondered gleefully what that would do for Martha's cynical outlook.

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Charles Stephens is a published author from Valley, Alabama.

Two weeks that were



Bert Hielema

DUTCH NAMES WERE in the news these past weeks, and were even the topics of editorials in the *Globe and Mail*, a paper soon to have competition from Conrad Black, who is planning a new national paper.

This time the two so newsworthy men were in the West: in Alberta where, I am sure, some people are singing "What a Friend we have in Delwin," and in BC, where Paul Reitsma also stirred up the political scene, but by blowing his own horn.

Reitsma. His name is the clue. Here is my analysis. I guess that Reitsma was fed-up with telling people how to pronounce his name, which phonetically sounds like Writs-ma. So he took to writing to do his name justice. However, there was a curious political twist here.

He sent numerous letters to the newspapers under different names, praising the good work of Paul Reitsma MLA and condemning his opponent.

Well, we all know that when a name ends with "ma," like Reits-ma and others of less fame, this "ma" is an abbreviation of ma-niac. Common knowledge! And he certainly was not the exception to the rule. I think that in this case, MLA doesn't stand for Member of the Legislative Assembly, but More Like an A**, a certain animal also known as a donkey.

WE SPEND A LOT OF time in the U.S., where recently a few things have gone crazy: the New York stock market and politics in Washington. The stock market works on a principle of P/E, where P stands for Price and E for earnings. Now earnings have gone down, thus stock prices should also have tumbled. But no, they keep going up, just like the other P/E thing in Washington, and I refer to the popularity of the President of the Empire where polls in his favor are still rising, despite allegations about his extra-marital adventures.

THE YEAR 2000 is fast approaching, and with it some strange happenings. Recently some members of "God's Salvation Church" moved from Taiwan to Garland, Texas. They believed that God would change into a human being and step on earth on March 31. He was to have arrived at 10 a.m. in a flying saucer to save people from the great tribulation.

Cheng Hon-Ming, their leader, had set this date, but God did not show up. However,

hundreds of newspaper people and television crews were there, outnumbering the 150 faithful who had moved from the island in the Chinese Sea to Garland, because the name sounds like God's Land.

RELIGION, ALIEN abduction and prophetic movements related to the millennium are now big news, especially when, Cheng's followers wear white smocks with white cowboy hats and believe that God will manifest himself as an exact image of Cheng, who looks quite scholarly with his modern glasses.

The sect is now predicting the collapse of the financial markets, tidal waves that will swallow much of China, and an imminent nuclear war.

The group now wants to move to Michigan. Grand Rapids? Well, before next year December 31, 1999 we will hear and experience more strange tales. Keep on reading it here.

PAT ROBERTSON, owner of the Christian Broadcasting Network, paid millions of dollars to the IRS, the U.S. income tax people, to settle a huge case of tax-fraud. He is the one who preaches that we have to give to Caesar what is Caesar's and to God what is God's. Hmmm...

HOLLYWOOD IS INTO a hosanna mood lately. My wife and I saw *The Apostle* a few weeks ago. I also read about actor/producer/director/writer Robert Duval being interviewed in *The Globe*. If you expect a "Paul" type of apostle, forget it. The film is, however, a good portrayal of Pentecostalism. I can hardly imagine the Apostle Paul leading his church in Rome in a rhythmic shouting of "Jesus, Jesus."

Many film makers are surely out to satisfy the pre-millennial quest of Americans for spiritual values. In Spielberg's *Amistad* an African slave pieces together Jesus' life from an illustrated Bible and notes the similarities to his own plight.

We also saw *Kundun* a few months ago (we see about two movies per year), which glowingly depicts the early years of the Dalai Lama. Later, this reincarnation of Buddha travels from Tibet to Beijing to try to convince a rather cartoonish Mao Zedong that "religion is not poison." He did not succeed

there, as we know.

WHILE BROWSING in a book at Barnes and Nobles in Raleigh, North Carolina, I saw an analysis of a glass of Toronto tap water. Each glass of drinking water, drawn from Lake Ontario, has 10,000,000,000,000,000 chloride ions from road salt; 30,000,000,000 molecules of human urine; 100,000,000 molecules from chlorinating sewage; 10,000,000 molecules of industrial solvents; 4,000,000 molecules of freon from refrigerator coolants; 1,000,000 molecules from wood preservatives; 500,000 molecules of PCBs; 10,000 molecules of DDT.

The above also applies to the entire Lake Ontario region, including Montreal and Quebec, I presume. Cheers! Gesundheit! Prost! To your health!

The world faces a shortage of potable water. Already in Asia most rivers are so polluted that intestinal diseases are rampant. Ninety seven per cent of Earth's water is tied up in the seas; less than one per cent is supposedly fit for human consumption and this is quickly disappearing.

GASOLINE IS NOW cheaper than bottled water: In Georgia, a U.S. gallon (3.78l of an imperial gallon) now sells for 30 cents a liter (Cdn). However, two magazines of repute, the *Scientific American* and the *National Interest*, report that this time, for sure, we will soon run out of easily accessible crude

oil. "Soon" meaning in the next 10 years.

Since 1850, when there were one billion people, both population and oil extraction have increased sixfold. We now have used up half the oil there is and the discovery rate is falling sharply.

I have a lawn mower which always speeds up just before it runs out of gas. Perhaps the world economy is something like that. We are a generation where only the present counts. We don't give a damn about the future.

A FEW HEALTH TIPS before it's too late: Worried about prostate cancer? Use a Vitamin E every day. It lowers the rate by 40 per cent. It also prevents heart attacks and is a general cancer fighter. Vitamin D too is good for you. It gives bones extra strength and is another old-age-decay preventor: 400-600 units of Vitamin D helps to give a greater firmness to our frame. Knowledge about food and vitamins is doubling every year. I will keep you posted on various developments.

For Bert Hielema it is planting time. He says, "Preparing food from scratch, that is growing it from seed and preserving it until consumed, is worth every hour spent in enjoyment, health enhancement, and shalom attainment. Praying for the garden helps, too." He has lived in Tweed, Ont., since 1975. Before that, in St. Catharines for 20 years.



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Education

Calvin approves new dance minor

Phil de Haan

GRAND RAPIDS, Mich. — Calvin College has just approved a new minor in dance, adding to the college's list of more than 80 majors, minors and other educational programs from which students can choose. Calvin is affiliated with the Christian Reformed Church, whose synod must, at least officially, approve faculty appointments. Perhaps the CRC fathers from the early part of this century are rolling in their graves at this addition to the college curriculum: the 1928 Synod condemned dance, along with card playing and movies, as "worldly amusements."

Ellen Van't Hof will teach many of the dance courses. She herself was an art major at Calvin and earned a master's degree in communication arts and sciences from Western Michigan University. She describes the approval as "the realization of a

dream."

Van't Hof says, "It will be a multi-discipline, multicultural program. It is not likely to turn out professional dancers — at least, that's not its goal — but it will create students who are informed about an important cultural activity and who can think about it from a Christian perspective."

Van't Hof sees dance as reflecting the religious beliefs of cultures: "Dance is a powerful force in the world and Christians have often denied or misunderstood its power, even though the Bible gives evidence of the power of dance. From the dawn of time, cultures have danced. Its power to reflect and change cultural values is apparent. The beliefs that people hold dear are reflected in their dance.... Our minor will look at dance within that context of culture and society, both past and present."

Calvin College launches web 'search engine'

GRAND RAPIDS, Mich. — Calvin College recently introduced AlphaSearch, a web search engine especially for students and other researchers. AlphaSearch directs users to topical gateway sites developed by scholars around the world.

These gateway sites compile links to the best sites for each category.

In its first two weeks online, AlphaSearch generated 13,000 hits and earned *USA Today's* Hot Sites of the Day. http://www.calvin.edu/Lib_Resources/

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Co-operative learning

Last weekend witnessed two co-operative ventures in our household: our 16-year-old daughter's bonding sleep-over with her soccer teammates and a communal Sunday dinner around our dining room table.

Each of those activities involved a great deal of trust, communication, and co-operation. We had to trust that those 15 teenagers would not do anything foolish downstairs while we limped off to slumber at about 1:00 a.m. We knew the importance of communication when one of the invited dinner families came at noon rather than five o'clock for their meal.

We witnessed the highlights of co-operation when we saw the results of the teenagers independently organizing their snack program for the evening and when the dinner's dessert table provided a wonderful variety of tasty treats.

As an advocate of co-operative learning in the classroom when it is appropriate, I always structure a co-operative research project into my social psychology class as a required component of the course.

Pedagogeries



Alyce Oosterhuis

little?); de-individuation (Does group membership change our individuality and personal responsibility?); leadership (Who emerges as the leader? How is that leadership maintained?); group-think (How much are we tempted to go along with the group's ideas without raising our objections?); conflict and peacemaking (How are differences resolved? What is needed in the give-and-take of co-operative living and learning?).

This particular group's breakdown could be explained after-the-fact (the hindsight phenomenon) by the observations that: their initial research project lacked focus; specific tasks could not be assigned; one leader lost credibility when her proposed research data did not appear; in panic they accused each other of many hurtful things; they enlisted my help when I should have refused; they became so angry with each other that they were no longer communicating; one side refused to trust the other. What made this group especially volatile, however, was the fact that these highly competitive mature students were challenged to work for a nine out of nine when I, on Day 1 of the course, stated that nines were very rarely given.

Original research

In self-selected groups of three to five members the requirement consists of students conducting "original" research in social psychology-related concepts and then presenting their studies in a formal setting to their classmates.

This year the topics ranged from interviewing inner city agencies involved with the homeless to observing sales clerks' courtesy or eagerness to help with deaf or wheelchair-bound customers.

As usual, one group interviewed women who had experienced home births with midwives present and their rather one-sided research made the group members fervent advocates of at-home deliveries. Another group discovered that assessing vanity by tabulating the frequency and duration of mall shoppers' glances at mirrors may not be the best avenue for researching vanity and self-consciousness.

One group's questionnaire revealed an alarming incidence of high-stress physical and psychological indicators among single parents. Five researchers found The King's students and visitors surprisingly receptive to eating Rice Krispie squares with meal worms. And one group discovered that co-operative learning assignments can result in a dramatic breakdown of friendship, trust and communication.

Co-operation breakdown

I have always insisted on group projects in this course because it enables every group to relate meaningfully when it comes to discussions on social facilitation (Does group work make the individual work harder or better?); social loafing (What do we do with the member who rides on others' coattails and contributes

Too much competition

They took my comments as a personal challenge to prove me wrong, and as their group project wobbled and threatened to collapse, they became that much more competitive. Fortunately, their differences were shelved long enough to present their research as a group to their classmates.

At the conclusion of the course, one of this group's members stated that it had been a most worthwhile learning experience. My concern is that I do not know whether she learned never to participate in co-operative projects again or whether she had learned what I hoped she had learned.

What I have learned is that for co-operative projects to be effective, the competitive edge should be underplayed rather than overplayed. Co-operation and competition make poor working partners. What I also realize is that for this group I will need to structure some kind of forgiveness ceremony — maybe I should take a cue from my daughter's soccer team and end the school year with a sleep-over.

Alyce Horzelenberg Oosterhuis teaches social psychology every other year at The King's University College in Edmonton, Alberta.

APRIL 24, 1998

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 b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.
 c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.
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Teachers

GEORGETOWN, Ont.: Georgetown District Chr. School is in need of a **Kindergarten teacher** for a maternity leave position, from Sept. 1998 to March Break 1999. If you would like to teach approx. 20 students on Mon., Wed., and Fri. in a great facility with a dynamic team, please send your resume to:

Mrs. Treena Syberama, Principal
 R.R. 1, Georgetown, ON L7G 4S4
 Phone: (905) 877-4221
 or Fax: (905) 877-1483

Only those candidates who are granted an interview will be contacted.

Marriages



GUILLAUME/ZANDBERG:

We, Ann and Frank Guillaume of Thonhill, Ont., and Hennie and Sid Zanberg of Smithers, B.C., rejoice with our children

**SUSANNE CLAIRE GUILLAUME
 and
 FREDERICK RICHARD
 ZANDBERG**

in their forthcoming marriage.

1 John 3:18
 The wedding will take place at the Willowdale Chr. Ref. Church, 70 Hilda Avenue, North York, Ont., on Saturday, May 9, 1998, at 2 p.m. Their future address is: 18 Woodward Avenue, Thonhill, ON L3T 1E4. Phone: (905) 763-9365.

Anniversaries

Great is Thy Faithfulness

On April 26, 1998, D.V.,
JOHN and JANNY BERGMAN
 (nee BRINK)

will celebrate their 45th wedding anniversary.

As family we thank God for them. We pray for His continued presence in their lives.

In honor of John and Janny, we hope to have a "Celebration of Praise" on May 8, 1998, at 7:30 p.m., in the Maranatha Chr. Ref. Church, Woodstock, Ont. (Hwy. 401 & 59).

Address: 48 East Park Drive, Woodstock, ON N4S 3M8

1953 April 22 1998
**ORVAL and ANN
 OKKEMA**
 (nee DEJONG)

We give thanks for your 45 years of marriage and for your love and care as parents and grandparents. Congratulations and love from us all.

Mark & Sue
 Doran, Brynn, Arend
 Tilda & Ed
 Kevin, Julianne, Steven, Arlene
 Ray
 Address: R.R. #1, Moorefield, ON N0G 2K0

Job Opportunities

Babysitter required. Live-in, July-August, in Dunnville, Ont.
 Call (905) 774-9998.

Anniversaries

Jarvis NiagaraFalls
 Ont. May 1 Ont.
 "And Jesus... had also been invited to the wedding" (John 2:2). Blessed by the heritage of faith passed on by believing parents, we would praise the Lord for His loving care as we celebrate the 45 years of marriage given to our parents and grandparents

**BERT and CLARA
 (EPPIE and KLASKE)
 VANDER MEER
 (nee ADMIRAAL)**

Mike & Leonie Vander Meer
 Benjamin, Matthew, Daniel, Rachel
 Stuart & Alice Vander Meer
 Steven, Jason, Heather, Kyle
 Mark & Wendy Vander Meer
 Yvonne, Craig, Nicole, Bryan, Michelle, Kevin, Trevor
 George & Betty Vander Meer
 Jenica, Stephanie
 Chris
 Home address: 3286 Portage Rd., Niagara Falls, ON L2J 2K2

Almkerk Oakville
 the Neth. Ont.
 1948 April 24 1998

"For the Lord God is a sun and shield; the Lord bestows favor and honor; no good thing does he withhold from those whose walk is blameless. O Lord Almighty, blessed is the man who trusts in you" (Ps. 84:11,12).

With thankful hearts we celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents

JAN and ANNA VAN DIJK
 (nee DEGRAAF)

May God continue to bless them in the years to come. Congratulations from your children and grandchildren.

Eric & Joanne Van Dijk — Burlington, Ont.

Ed & Carol Van Dijk — Stoney Creek, Ont.

John & Mary Van Dijk — Campbellville, Ont.

Joanne & Rob Monster — Grimsby, Ont.

Marion & Glenn Feltis — Lower Sackville, N.S.

11 grandchildren and one great-grandchild.

Home address: 366 Winston Road, Oakville, ON L6L 4W5

Personal

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Obituaries

Leens, Gr. Brussels
 the Neth. Ont.

March 2, 1902 - April 5, 1998
 On Sunday, April 5, 1998, the Lord called home our dear father

JOHN HAAN

Dear husband of the late Aafke de Vries, May 1972.
 Renny & Jake Hulzebos — Brussels, Ont.

Piea & Henry Drost — Clinton, Ont. five grandchildren and 11 great-grandchildren.

Predeceased by son-in-law John Drost, 1963, and one infant great-granddaughter, 1989.
 The funeral service was held at the Blyth Chr. Ref. Church on April 8, 1998, Rev. A. van Geest officiating. "I will lie down and sleep in peace, for you alone O Lord, make me dwell in safety" (Ps. 4:8).

Bedum Holland Landing
 the Neth. Ont.

Oct. 10, 1923 - April 3, 1998
 Suddenly, on April 3, 1998, the Lord took home his dear child

PETER OSTERLOO

in his 75th year.
 Beloved husband of Ina.
 Dear father of:

William — Holland Landing, Ont.
 Hank & his friend Janet — Aurora, Ont.

Proud Opa of Jaret, Justin, Matthew, Nicole, Tony and Calvin.
 Brother of:

Sien & Anton Lergner — the Neth.
 Broer & Be Oosterloo — the Neth.
 Bill & Jean Osterloo — Centralia, Ont.
 Brother-in-law of:

Hein & Alie Rosema — the Neth.
 Elizabeth & John Walsma — Glen Williams, Ont.

Peter will be sadly missed by his many nieces and nephews.
 Funeral service was held on April 6, 1998, at Bethel Chr. Ref. Church, Newmarket, Ont., Rev. William Dykstra officiating.

Correspondence address: Mrs. Ina Osterloo, 27 Artesian Ave., Holland Landing, ON L9N 1J3

Employment Wanted

Seeking co-op education placement.

Deaf student in final year at Rochester Institute of Technology needs co-op term (June-Sept.) with company to complete credits for Diploma in Imaging Technology. This unpaid position is to give the 23-year-old male student practical experience in graphic/photo production (any kind), Web page design, videos and photography, editing and captioning. Communicate by writing and/or American Sign Language. Has own LapTop. Contact Derek Jagt at (905) 823-3020 or fax (416) 366-0601.

"There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever" (Rev. 22:5). At home on the farm near Picture Butte, Alta., surrounded by his children,

**MR. JAN FLORIS
 VANDEN DOOL**

was taken by the Lord to His home and glory, on Sunday, March 8, 1998, at the age of 87 years. Jan was born on Sept. 18, 1910, in Zevenhuizen, Z.H., the Netherlands. He and his family immigrated to Canada in May 1957, and settled in the Picture Butte area.

Jan is survived by his seven sons: Huib (Anneke) — Zevenhuizen, the Neth.

and their three children and four grandchildren

Arie (Gea) — Picture Butte, Alta. and their four children

John (Adri) — Picture Butte, Alta. and their five children

Floris (Paulette) — Picture Butte, Alta. and their two children and five grandchildren

Tony (Hilda) — Picture Butte, Alta. and their three children and five grandchildren

Abe (Bette) — Fort St. John, B.C. and their two children and one grandchild

Gerrit (Beatrice) — Calgary, Alta. and their three children and one daughter

Lis (Lammert) Lyzenga — Rosemary, Alta. and their six children

Jan was predeceased by his wife Niesje Vanden Dool (nee de Ruiter) on Feb. 1, 1987.

The funeral service took place in the Chr. Ref. Church of Iron Springs, Alta., on March 12, 1998, with Pastor John Noordhof officiating.

Correspondence address: Arie Vanden Dool, Box 610, Picture Butte, AB T0K 1V0

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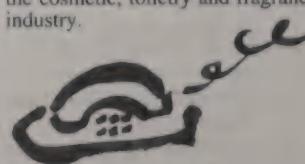
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Classifieds

Teachers	Teachers	For Rent	Job Opportunities
<p>AYLMER, Ont.: Immanuel Chr. School invites applications for an opening in a junior grades classroom due to a maternity leave from September to April with the possibility of becoming full-time. The successful candidate will also teach intermediate music, assist with the school band and conduct the school choir. Send resume package to:</p> <p>Mrs. Marianne Vangoor Immanuel Chr. School 75 Caverly Road Aylmer, ON N5H 2P6</p>	<p>OTTAWA, Ont.: Ottawa Chr. School is interested in applications for possible junior and intermediate positions and a possible 90% Grade 3 position. This is to commence September 1998. We have a school of 180 students from Junior Kindergarten to Grade 8. Please submit your resume to:</p> <p>Mrs. Henni Helleman, Principal Ottawa Chr. School 2191 Benjamin Ave. Ottawa, ON K2A 1P6 or fax to: (613) 722-5836</p>	<p>APARTMENTS: Redeemer College rents furnished 1, 2, and 4 bedroom apartments, May to August. Enjoy our pastoral setting while visiting the Hamilton/Niagara/Toronto region. For excellent daily, weekly and monthly rates, and for reservations, phone (905) 648-2131, ext. 260.</p>	<p>Computer Services Openings</p> <p>Director of Computer Services — Responsible for daily operations of both administrative and academic computing.</p> <p>Network Technician/Web Administrator — Responsibilities include managing a Novell network and technical supervision of the college's Internet and Intranet resources.</p> <p>Programmer/Systems Analyst — Responsible for maintenance and development of the college's Informix-based administrative system.</p> <p>Qualified persons committed to a Reformed biblical perspective and educational philosophy are encouraged to send a resume and letter of interest to David Netz, Vice-President for Information Services at the address below, or by fax (712) 722-4498 or e-mail: netz@dordt.edu</p> <p>Dordt College strongly encourages application by women, minorities, and disabled persons.</p> <p>DORDT COLLEGE 498 4th Avenue NE • Sioux Center, Iowa 51250</p>
<p>CHATHAM, Ont.: Chatham Chr. High School invites applications for possible openings in a combination of at least two of the following areas: math, computer, science, art and phys. ed.</p> <p>Please send applications to:</p> <p>Mr. John Van Pelt, Principal 90 Park Ave. E. Chatham, ON N7M 3V4 Phone: (519) 352-4591 Fax: (519) 352-3476</p>	<p>PRINCE ALBERT, Ont.: Scugog Chr. School (Port Perry) has a full-time opening at the Junior level for the 1998/99 school year. Please send applications to:</p> <p>John Lunshof, Principal Scugog Chr. School P.O. Box 3308 Prince Albert, ON S9L 1C3 Fax: (905) 985-7153</p>	<p>What do church pews know?</p> <p>In his new book, <i>Along the Timber Line</i>, Bill Moody has a unique way of highlighting some pertinent church concerns. The reader will be challenged with the "Timber of Truth" portrayed by Jack Pine, Mary Maple, Oscar Oak, Sally Cedar and others in the 12 chapter titles, such as: "Why Go To Church?" — "Say It With Music" — "It's In The Book" — "Take Me To Your Leader" — "The Other Rib!"</p> <p>Send \$5.95, plus \$1.50 for mailing, to Rev. W.H. Moody, 413-3097 Palmer Drive, Burlington, ON L7M 4G8</p>	<p>SECONDARY PRINCIPAL Mount Vernon, Washington</p> <p>Mount Vernon Christian School, a 400-student K-12 school located in picturesque Skagit Valley near the Pacific coast about midway between Seattle and Vancouver, B.C., has an opening for the position of Secondary Principal for the 1998-1999 school year. The Secondary Principal leads the educational program of our Middle School (Grade 6-8, about 100 students), and our High School (Gr. 9-12, about 100 students). The Secondary Principal is a member of an administrative team which also includes the Elementary Principal/Superintendent, the School Counselor, and the Director of Community Development. Part-time teaching may be included in the assignment. We will consider revising the assignments of the administrative team members to accommodate a well-qualified candidate.</p> <p>Inquiries or applications may be directed to:</p> <p>Dr. Ray Klapwyk, Elementary Principal/Superintendent, Mount Vernon Christian School, 820 W. Blackburn Road, Mt. Vernon, WA 98273; Phone: (360) 424-9157; Fax: (360) 424-9256.</p>
<p>FT. McMURRAY, Alta.: Ft. McMurray Christian School needs a teacher for Grade 7/8 and part-time administration for Sept. 1998. Knowledge of CTS, computers, P.E. an asset. We also need a teacher for Grade 5/6. Knowledge of music, French, learning resource an asset. Please address resume to:</p> <p>Mrs. Saxon Morgan Ft. McMurray Chr. School 101 Tundra Dr. Ft. McMurray, AB T9H 5A4 Phone: (403) 743-1079</p>	<p>SMITHVILLE, Ont.: Covenant Christian School invites candidates to apply for a full-time position in our Grade 6/7 classroom for the 1998-99 school year. The ability to teach French, a working knowledge of computer technology, and an interest in sports are required. The ability to play a musical instrument would be an asset. Deadline for applications to be received in our office is April 27, 1998. Please forward your resume to:</p> <p>Mr. M. Elzinga Covenant Christian School 6470 Regional Rd. #14 Smithville, ON L0R 2A0 or fax us at (905) 957-7794</p>	<p>1-800 line offers support to women living with cancer</p> <p>(NC) — Call Look Good...Feel Better's toll-free information line at 1-800-914-5665 for:</p> <ul style="list-style-type: none"> free literature on coping with the side-effects of cancer treatments the location of free workshops on skin care, makeup & hair loss to order the video "Cancer, Confidence and You". <p>Look Good...Feel Better is a free public service program offered by the cosmetic, toiletry and fragrance industry.</p> 	<p>Attention!</p> <p>If you are considering sending us an ad via fax, please be sure to:</p> <ul style="list-style-type: none"> send printed or typed copy include billing address include contact person with phone number <p>Thank you.</p>
<p>LUCKNOW, Ont.: Lucknow and District Chr. School invites applications for a 50% position for the grades 3, 4 starting in September 1998. This position is available for one year. Please direct your resume to:</p> <p>Lawrence Uyl, Principal Lucknow & District Chr. School Box 550, Lucknow, ON N0G 2H0 Phone (519) 528-2016 Fax (519) 528-2095</p>	<p>WOODBRIDGE, Ont.: Toronto District Chr. High School will have a new full-time position available beginning August 1, 1998, in Physical Education.</p> <p>Please send resume, vision statement, and list of references to:</p> <p>Ren Siebenga TDCH 377 Woodbridge Avenue Woodbridge, ON L4L 2S8 E-mail: siebenga@pathcom.com</p> 	<p>ENERGY TIPS</p> <p>For more tips on how to buy and use household appliances energy efficiently, call 1-800-387-2000 for a free EnerGuide information kit, or write to Energy Publications, c/o Canada Communication Group, Ottawa, Ontario, K1A 0S9 or visit our web site at http://energuide.nrcan.gc.ca.</p>	

APRIL 24, 1998

Classifieds

Miscellaneous

Job Opportunities

Job Opportunities

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Silvercrest Christian School
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is seeking applications for the definite position of

PRINCIPAL

starting August 1, 1998

Silvercrest Christian School, established in 1978, is an interdenominational school offering an educational program from Junior Kindergarten to Grade 8.

We are seeking a Principal to guide our children in a Christian atmosphere and to direct the operation of our school within both the Christian and the wider community. This position includes both teaching and administrative responsibilities.

Silvercrest Christian School is located in Wasaga Beach, a thriving community, just over an hour from Toronto.

Interested candidates are invited to submit a letter of application and a resume by **April 30, 1998**, to:

SCS Principal Search Committee
c/o Linda Haverkamp
R.R. 1, Phelpston, ON L0L 2K0
Fax: (705) 322-0060

Silvercrest Christian School is a member of the Ontario Alliance of Christian Schools.

PRINCIPALS

The Edmonton Society for Christian Education has openings for two principals.

We are seeking visionary and dedicated individuals to provide educational leadership for our Northeast Campus (K-9, 270 students) and our West Campus (K-9, 370 students). The successful applicants will help us translate our reformational education vision into an increasingly-effective, Christ-centred school system for students, teachers, and supporting community, **commencing Sept. 1, 1998**. We expect applicants to be eligible for an Alberta Teaching Certificate. The salary will commensurate with qualifications and experience.

Please send your resumes and a brief statement of your philosophy of Christian education before **May 7, 1998**, to:

Hans Van Ginhoven, Superintendent

Edmonton Christian School, 13470 Fort Road Edmonton, AB T5A 1CS
Phone: (403) 476-6281; Fax: (403) 478-1728.

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Classifieds

Miscellaneous

Miscellaneous

Zion Christian Reformed Church
Oshawa, Ontario
will be hosting a
"Thanksgiving Celebration Evening"
with
Pastor Henry and Jan Wildeboer

on **Friday, May 8, 1998, from 7:00-10:00 p.m.**
at **Calvary Baptist Church**
300 Rossland Rd. E., Oshawa, Ont.
The evening will include a potluck dinner and fellowship
as we celebrate the past 14 years together.
We invite all friends of Henry and Jan to attend.
For more information, please contact the church office at
(905) 436-3255 or fax (905)436-3691.

Visiting doctor sees Iraqi victims of tragedy

... continued from page 1
says Willms.

Perhaps the most painful memory of the visit for Willms was meeting an 11 year old boy. His father heard that the North Americans were coming to the

to treat 50 children. The 50 who had the best hope of healing were already chosen, by the Iraqi doctors. The man left disconsolate but gracious and dignified. "God bless you," he uttered.

Willms was amazed how children, knowing they were dying, could play carefree, smiling brightly and cheerfully in the early stages of disease. But there was an enveloping sadness among the mothers who acted as nurses for their own children, he said. They waited in the crowded wards for their young sons and daughters to die.

He speaks of this incident with difficulty and an overwhelming sense of helplessness.

Dr. Khaldoon Al-Bekiri, head of the Iraqi Red Crescent spoke of "new" diseases — malnutrition, malaria, TB, malformed babies, low birth weight babies. "The only solution to the suffering of [our] people is to lift the embargo," he exclaimed.

Donations for medicine and leukemia treatments can be made out to MCC and mailed to: Dr. Larry Willms, Box 3003, Sioux Lookout, Ontario P8T 1J8. Tax receipts will be issued. Medical books (from 1993 up) and medical journals (less than 18 months old) are also needed.



A young Iraqi mother with her dying child.

Saddam Children's Hospital in Baghdad. He had sold his house to raise money for one year's treatment. But he had no resources for the second year. His son knew he was dying.

Father and son were waiting outside the hospital when Willms and his companions arrived. Death was not far away, but with adequate treatment he still might recover. His father begged for help again and again in heart-rending desperation.

Willms had to explain to him that there was enough medicine

Summer Job Market

Attention: All Students

We know that many of you are thinking about summer jobs at this time. As in previous years *Christian Courier* will carry the **Summer Job Market** section in the Classifieds. We urge you to check this section until **May 22**.

Send us your announcement now and include name, age, address, phone number, experience and the type of work you are seeking. Be as brief as possible! Please note:

- 1) We will run your ad in up to four (4) issues of *Christian Courier*.
- 2) Please cancel the ad as soon as you have found employment so that you don't use up valuable space needlessly.
- 3) Due to tough economic times, we are compelled to begin charging a small fee for the space used. We suggest you send us a cheque for \$5 x the number of weeks you wish us to run the ad (maximum \$20, GST incl.).

Good job hunting!
Stan de Jong
Manager

Attention: Employers

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APRIL 24, 1998

Classifieds

Events

Miscellaneous

Events

Singles Conference
at Redeemer College, Ancaster, Ont.

Dates: May 29, 30, 31, 1998

Theme: Hope Set High

For info. and brochure, call (905) 387-1628.

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Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

April 24 25th anniversary spring concert by the St. Thomas Ladies' Choir "Gloria in Excelsis." Director: Lasana Barrow. Accompanist: Lana Tan, with special guests. At 8 p.m., Grace United Church (Balaclava St.), St. Thomas, Ont. Freewill offering (#).

April 24 Jonathan Oldengarm's harpsichord graduation recital, 8 p.m., Maureen Forrester Hall, Wilfrid Laurier University, Waterloo, Ont. Info.: (519) 338-3214.

April 24-25 Fifth Worship Conference, Friday, 8 p.m. to Saturday, 4 p.m., Zion CRC, 409 Adelaide Ave.E., Oshawa, Ont. Plenary speakers: Revs. Karl House, Arlan Koppendrayer and Dr. Henry Wildeboer. Info.: (905) 436-3255, Fax (905) 436-3691. E-mail: zioncrc@planeteer.com (#)

April 25 Spring concert by the OCMA (Leendert Kooij, director), 8 p.m., Port Perry United Church (294 Queen St.), Port Perry, Ont. Info.: (905) 986-5856 (#)

April 25 Fortieth anniversary of the Calvinettes at Bethel CRC, 345 Elizabeth St.E., Listowel, Ont. Former Calvinettes and counsellors are invited! Info.: (519) 291-9904 (#)

April 25 "Men In Praise Festival," featuring seven southern-Ontario male choruses, totalling appr. 350 men blending in harmony! Hosted this year by the Crusaders Male Choir. At 7:30 p.m., Agincourt Pentecostal Church, Agincourt, Ont. Order tickets now from a male chorus member or John Pousen (519) 941-7036, or John Hekman (416) 223-6047 (#).

April 25 The Woodstock Dutch Theatre Group presents the three-act comedy "Voor Hete Vuren," 8 p.m., Adam Scott Collegiate, Peterborough, Ont. Tickets/Info.: (705) 799-6919 (#)

April 26 See Darrin Berg live at the Maranatha Chr. Ref. Church, Bowmanville, Ont., at 6 p.m. (evening youth service). Info.: (905) 264-0676 (#)

April 26 Christian Choir New Life in concert, 7 p.m., Cornerstone Community Church (1570 Niagara Stone Rd.) Virgil, Ont. Admission free.

April 28-May 5 Redeemer College announces its Choral Concert Tour in British Columbia. April 28: Surrey; **April 30:** Abbotsford; **May 2:** Lynden, Wash.; **May 3:** Victoria; **May 5:** New Westminster. Info.: (905) 648-2131.

April 30 Fortieth anniversary dinner and celebration, 6:30 p.m., John Knox Chr. School Society, Wyoming, Ont. Info./tickets: (519) 845-3226 or 845-3129 (#)

May 2 Pastors & Deacons' Breakfast sponsored by Hamilton's Homestead Residential & Support Services, 8:15 - 10:30 a.m., Emmanuel CRC, West 5th & Mohawk, Hamilton, Ont. Guest speaker: Dr. Tony Carr, who will speak on schizophrenia and depression and appropriate pastoral responses. Info.: Jantina De Vries at (905) 389-3510.

to May 9 The Redeemer College Theatre Arts Dept. presents Raymond Louter's play "Stranger in the Land." April 27, 28 - London, Ont., (519) 672-8800; April 29 - St. Thomas, Ont., (519) 672-9030; May 1, 2 - Sarnia, Ont., (519) 344-7469; May 4, 5 - Blyth, Ont., (519) 523-9300; May 6 - Owen Sound, Ont., (519) 371-2833; May 7 - Lindsay, Ont., (705) 324-9111; May 8, 9 - Mississauga, Ont., (905) 306-6100. Evening shows at 8 p.m. Matinee shows on May 2 and 9 at 2 p.m.; May 5 at noon (#).

May 20 Organ recital by Jonathan Oldengarm, noon, Yorkminster Park Baptist Church, Toronto, Ont. Info.: (519) 338-3214.

May 22-24 "Caring for God's Creation," a conference of faith and the environmental professional, featuring Dr. Calvin DeWitt and Dr. Fred Van Dyke. At the King's University College, Edmonton, Alta. Info.: (403) 465-8304, fax (403) 465-3534. E-mail: jmathis@kings.ab.ca (#)

May 28 40th Anniversary of the Bethel CRC, Dunnville, Ont. Former members are welcome to attend the special thanksgiving worship service on May 31. Info.: (905) 774-7285 (#)

May 29-31 Singles Conference at Redeemer College, Ancaster, Ont. Theme: "Hope Set High." For info. and brochure call (905) 387-1628 (#)

May 31 Dutch worship service led by Rev. Harry A. Vander Windt, 3 p.m., CRC, Ancaster, Ont.

June 8-11 Eighth Annual 4-Day Evening Walk (Hikers' Festival), at the Royal Botanical Gardens, Burlington, Ont. Registration at RBG Centre each day at 4:30 p.m. For info. Call Bill Haartman at (905) 383-6319.

June 10 "Hollandse Dag," 10 a.m., Community Centre, Moorefield, Ont. Info.: (519) 638-2053.

July 13 ICS/Wycliffe-sponsored Summer School, 229 College St., Toronto, Ont. For more info. contact John Franklin at (416) 979-2331. Toll free 1-888-326-5347. E-mail: franklin@ultratech.net

Sept. 25 Toronto District Chr. High School 35th Anniversary Celebration Dinner! All friends of TDCH are invited to attend this event at the school, Woodbridge, Ont. Tickets \$35, order through the school office beginning May 1, 1998. Tel. (905) 851-1772.

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Miscellaneous

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News

Physicist enjoys debunking Shroud of Turin



The frontal image of the Shroud of Turin, enhanced photographically on a film negative.

Irene Bom

KINGSTON, Ont. — A decade after it was proved to be a hoax, the Turin shroud still draws crowds. It continues to draw them in Turin, Italy, where the cathedral guards the supposed burial cloth of Christ in a silver chest. More surprisingly, the shroud can still draw a sizable crowd closer to home.

At a recent lecture at Queen's University in Kingston, Ont.,

over 200 people showed up to meet the nuclear physicist who played a key role in debunking the mystique surrounding the supposed relic. Dr. Harry Gove, professor emeritus at the University of Rochester, helped develop a new method of carbon dating that enabled the shroud to be dated.

Gove's sardonic comments turned the evening into a face-off between two hackneyed

stereotypes — the cold eye of science and the adoring but naive gaze of religion. And while he mocked those who venerated the relic, his many slides of himself with public figures showed how much the research community had gained by the cultural and religious value of the shroud.

"People's eyes soon glazed over when I would tell them about a new method of carbon-14 dating. But when I mentioned that it could be used to date the shroud of Turin, their ears perked up," said Gove, who has published a book on the process of dating the shroud.

Taxpayers will contribute

"This issue was of enormous interest to the general public, so the taxpayers were willing to pay for it," said Gove, who received funding from the National Science Foundation for the project.

Previous dating methods required one gram of carbon from the material. After 12 hours, the approximate date of the material could be produced. But under this method, too much of the shroud would have been lost in order to isolate a gram of carbon. The Vatican, who owns the shroud, thus refused to have it tested. Gove's method requires only one milligram of carbon — in this case, one square centimetre of cloth — and produces a result in 15 minutes.

The Vatican agreed for the shroud to be tested using this technique in three university labs — one in the U.S. and two in Europe. They collectively set the date as somewhere between A.D. 1260 and 1350, with a 95 per cent certainty rate.

Still mysterious

For centuries, the shroud was considered by many as the linen cloth in which Christ's body was wrapped. The 14-foot cloth traces the outline of a human corpse. Stains indicate nail holes in the wrists and marks from a cap of thorns on the head.

The shroud was discovered in the late 14th century by a Frenchman who died without revealing how he had obtained it. The House of Savoy later moved the relic to Turin, Italy. In 1898 it was photographed for the first time. *Time* magazine published a photo of the shroud on its cover in the 1970s.

Gove got involved with the project when an Anglican minister, whose friend worked at

Time, asked him to try to date the shroud. After extensive correspondence with the Vatican, the procedure was finally carried out. Even after the dating, the Vatican continues to promote the shroud as a relic.

There is one loophole that must be investigated for the shroud to be proven conclusively as a fake, said Gove. There is a chance that the dating technique was fouled by a bioplastic coating, caused by bacterial build-up, on the cloth fibres. Gove said he hopes the shroud can be retested after stripping the fibres.

Gove said he does not know what could have produced the image of a crucified man on the cloth, but wants to have it examined by medieval art historians. "The marks seem not to be pigment. It might be scorch. If it was done by an artist, he or she was extremely talented," he said. He adds that a 14th-century bishop is recorded as saying that he knew the artist, "so even back then it was seen as a work of art."

Constant decay rate

Carbon-14 dating, or radiocarbon dating, is a method of age determination originally developed by a U.S. physicist in 1946. It depends on the decay to nitrogen of radiocarbon. Cosmic rays entering the atmosphere produce neutrons. These neutrons interact with nitrogen-14 in the atmosphere to produce carbon-14, which is absorbed by green plants as long as they live.

When these plants die, their intake stops, so the amount of radiocarbon in its tissues steadily decreases. Because it decreases at a constant rate, the residual radiocarbon can be used to date fossils and archeological specimens.

Thinkbit

"If I could tell you what it meant, I wouldn't have had to write it," said [Southern American Catholic writer]

Flannery O'Conner.

"The teaching of literature is not about finding X, but about encountering that we can't forget."

Ralph Wood

News Digest

Revival sinks hotel

NULLAGINE, Australia (EP) — Religious revival may be good news for some, but it was bad news for the Conglomerate Hotel in Nullagine, in Western Australia's outback. The hotel went out of business after a revival converted most of the area's population of 150. About 100 of those are Aborigines, who were the main customers of the hotel's bar.

But nights that used to be filled with drinking are now occupied with Bible study and hymn singing. Manager Gary Marshall told the *Pretoria News*, "We're empty, but so is the jail, so perhaps we shouldn't complain too much."

Sixteen years late

CHEYENNE, Wyoming — A thank-you note Mother Teresa wrote in 1981 but then forgot to mail finally arrived in Cheyenne, Wyo., 16 years late. Postmarked Calcutta, India, the typed letter signed by the famous nun thanked Gilbert Ortiz for a donation.

Ortiz, 70, received the letter the same day he learned his kidneys were failing and he had an aortic aneurysm.

A Missionaries of Charity nun found the letter while sorting through Mother Teresa's papers and said in an accompanying note she thought Ortiz would want the letter, reports the *Toronto Star*.

Plan is for the dogs

SAN FRANCISCO (AP) — A doghouse isn't such a bad place when it's furnished with a skylight, television and art on the walls. That's why the agency that runs a new \$7 million dog pound is offering to open its doors to a dozen homeless people.

"This just seemed like another thing we could do," says Richard Avanzino, director of the San Francisco Society for the Prevention of Cruelty to Animals. "Someone can come here if they want to get off the streets for the night, and the dogs get something they need: human companionship."

The pound won't provide meals, showers or counselling for its tenants — just a warm, comfortable place to sleep.